

T H E *Pennsylvania Magazine:*



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FOR FEBRUARY 1776.

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P H I L A D E L P H I A:

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METEOROLOGICAL DIARY,

AT PHILADELPHIA.

From January 20. to February 20. 1776.

Day	Hour.	Ther.	Wind.	Weather.
Jan. 20	9 A. M.	21	W	Fair.
21	9 A. M.	23	NW	Fair.
22	9 A. M.	29	NW	Snowing.
23	9 A. M.	27	W	Fair.
24	9 A. M.	30	NW	Cloudy.
25	9 A. M.	32	NW	Overcast.
26	9 A. M.	30	NE	Overcast, snow the preceding day.
27	9 A. M.	17	NW	Fair, Delaware froze over.
28	9 A. M.	20	NW	Overcast.
29	9 A. M.	20	NW	Overcast.
30	9 A. M.	22	NW	Overcast.
31	9 A. M.	33		Foggy, snow and rain the preceding day.
Feb. 1	9 A. M.	41	NW	Foggy, rain the preceding day.
2	9 A. M.	24	NW	Cloudy, snow and rain the preceding day.
3	9 A. M.	15	NW	Snowing.
4	9 A. M.	21	NW	Fair.
5	9 A. M.	22	NW	Cloudy.
6	9 A. M.	23	NW	Fair and windy.
7	9 A. M.	20	NW	Fair.
8	9 A. M.	30	SW	Cloudy.
9	9 A. M.	40	SW	Foggy, rain in the night.
10	9 A. M.	52	SW	Cloudy, rain the preceding day and night.
11	9 A. M.	32	W	Wind and Cloudy, frost in the night.
12	9 A. M.	26	NW	Fair.
13	9 A. M.	28	W	Cloudy.
14	9 A. M.	35	W	Hazy.
15	9 A. M.	43		Foggy.
16	9 A. M.	41	NW	Cloudy, rain, lightning, and thunder the preceding day.
17	9 A. M.	40	NE	Cloudy. (evening.)
18	9 A. M.	25	NE	Fair.
19	9 A. M.	26	NE	Fair.

H Y G R O M E T E R.

From January 20. to February 20. 1776.

Day.	Hour.	Hyg.	Day.	Hour.	Hyg.
Jan. 20	9 A. M.	86	29	9 A. M.	40
	3 P. M.	90		3 P. M.	35
21	No observation.		30	9 A. M.	30
22	9 A. M.	100		3 P. M.	43
	3 P. M.	104	31	9 A. M.	80
23	9 A. M.	109		3 P. M.	75
	3 P. M.	105	Feb. 1	9 A. M.	70
24	9 A. M.	50		3 P. M.	95
	3 P. M.	65	No observation from the second of February to the sixteenth.		
25	9 A. M.	80	17	9 A. M.	10
	3 P. M.	85		3 P. M.	85
26	9 A. M.	90	18	No observation.	
	3 P. M.	95	19	9 A. M.	90
27	9 A. M.	95		3 P. M.	95
	3 P. M.	100			
28	No observation.				

For the PENNSYLVANIA MAGAZINE.

The DREAM of IRUS.

AS Irus, who had been labouring in the field from the dawn of the day, was returning in the evening, fatigued and dispirited, fainting under all the wretchedness of poverty, and secretly repining at his condition, he broke out into this exclamation:

“O Happiness! thou object of universal desire, thou unknown deity, whom all men ignorantly worship; where shall I find thee, and in what temple art thou manifest to the children of the earth? Dost thou shine in the palace? Dost thou hide thyself in the cottage, or dost thou associate with mediocrity?”

Irus concluding his exclamation with a sigh, sat down at the foot of an oak, where he soon fell asleep, and the genius of instruction impressed the following images upon his mind in a dream.

He beheld a mighty prince making a triumphal entry into a magnificent city, surrounded by his nobles, and followed by an innumerable multitude, who filled the air with acclamations of praise. *Irus* remarked the grace and majesty with which he received this homage, and touched at once with admiration and delight, he said to himself, “Surely this is a happy man. If one tender and faithful friend, can soothe the infelicities, and heighten the enjoyments of life, how happy must he be, who hath thus won the hearts of a whole nation!” He then mixed

among the crowd that closed the procession, and soon after, found himself at the place, where the king sat at table in the midst of his court. He was so gracious, and so easy of access, that every body was admitted without distinction. The pomp and elegance of the feast was universally admired, and the eyes of the prince sparkled with benevolence and joy, when he suddenly cried out, like one in acute pain, and gave orders to be immediately removed into his chamber. *Irus* was greatly surprised, but he soon learnt that it was a sudden and violent excess of the gout that had interrupted the public joy, and sent his majesty from table to bed. “Alas, said *Irus*, surely this good prince deserves a happiness that is unmixed.”

The scene immediately changed, and *Irus* beheld an Asiatic sovereign who had not the gout; he was in the bloom of life, and extremely handsome, and surrounded with whatever could administer delight. He was sitting beside his favourite lady, who was lovely beyond description; but there was a gloom in his countenance, which neither love nor music could dispel; there was a nameless kind of wildness in his eye, a mixture of ferocity and terror, and his whole air and deportment, discovered that his mind was not at rest. While *Irus* was contemplating this object with wonder and regret, he was alarmed with a confused sound, which grew louder and louder every moment; all of a sudden the door of the apartment was burst open, and a man rushed in, followed by

several others, armed with poignards and scymitars, who, in a moment, laid the sultan dead on the ground. The whole palace was instantly filled with confusion and horror; they tore the mangled carcass of the sultan limb from limb, and his still quivering remains were insulted, even by the favourite that had been sitting by his side, and participating of his pleasures. "Alas, said *Irus*, this man must certainly have been a monster of wickedness. Happiness can never be the portion of guilt!"

All these objects then vanished, and *Irus* saw nothing but a little old woman, shrivelled and emaciated, who pulled him hastily by the sleeve, and cried, with a tone of importance and self satisfaction, *Look at me.* "I do look at you said *Irus.*" "Then said the old woman, you see happiness itself. I am the most fortunate of all women. When I was about fifteen, my father told me one day, that he intended to marry me.—As you please, Sir, said I:—The husband I intend for you, is very rich, said he:—so much the better, said I:—but he is not young, said my father:—what is that to me, said I?—and he has something of a hump, said he;—and what have I to do with that, said I? he may be a very good man for all his hump.—I appeared altogether indifferent about the matter, and wished for nothing but the pleasure of managing my good man as I thought fit: In short, we were married, and I was so capricious, so imperious, so humour-some, and so obstinate, that I very soon broke his heart.

"He left me mistress of a very large fortune, with a booby of a

son, whom I governed with the most despotic tyranny, in common with my old cook, my key and my parrot; my monkey and my parrot I had indeed some affection for, but I loved nothing else in the world."—"I admire you infinitely, said *Irus*, a person with such a head as yours, ought to govern even fate itself: I do however, envy your happiness, for it seems rather to be that of a tyger or wolf, than of a human creature."

The old woman disappeared, and *Irus* discovered a more pleasing object. He saw a village situated on the declivity of a hill crowned with wood at the top, and watered by a chrystal stream below, which, after many windings through the meadow, fell into the sea between two mountains which formed a very regular and beautiful piece of perspective. Out this village came a young couple, crowned with flowers, and dressed with the neat simplicity peculiar to their situation: They seemed to be animated by a native and unaffected cheerfulness, and were accompanied by almost all the inhabitants of the place, who seemed to congratulate them on the marriage they were about to celebrate. *Irus*, who contemplated this rural scene with great delight, saw a table spread under the shade of some trees, at which the company were soon placed, without ceremony; they eat heartily, and drank often to the health of the bride and bridegroom: The young folks then danced with this cheerful assembly, and having taken their evening's repast at the same table, they retired to their cottage. It was a little thatched hovel which contained nothing but a wretched bed

bed and a few pieces of crazy furniture. "I did not expect, said *Irus* to one of the company who stood near him, that after so much appearance of pleasure and good cheer, the young couple would retire to a place so destitute of all that is decent and convenient, so little adapted to domestic enjoyment, and, indeed, so unfit even for the repose of labour."—These young people, replied the man, must do as we do. They must go out to their daily labour at break of day, and continue it till sun set: They will get children, who will complicate their labour with embarrassment and distress, and will, with incessant fatigue, solicitude, and anxiety, bring them up to be as miserable as themselves. *Irus* was sensibly touched at what he heard; "Alas, said he, I flattered myself that I should find Happiness here, but I am now convinced I was mistaken."

The next moment he found himself near a house of a very good appearance, and saw an old man, whose figure touched him with involuntary reverence: He had a long white beard, which covered his breast, and reached almost as low as his girdle: He had a ruddy countenance, a piercing eye, and his aspect expressed the utmost satisfaction and tranquility. *Irus* saluted him with the most profound respect, and asked, with an air of timid modesty, who he was? "I am, said the old man, the master of this house; I improve my own grounds, I live in great harmony with my wife and children; I practise hospitality, both as a pleasure and a duty; and, if you are willing, you may be witness to the truth of what I tell you."—In such a situation,

said *Irus*, and with such sentiments, you must certainly be well satisfied with your condition.—"I do not complain, said the old man: I have a competency, and I hope I shall be able to settle my son and my two daughters in the world to advantage. I should, however, have been glad to do more for them than will come to their share. My neighbour, who is in no respect my superior, is about to marry his daughter to a lord. This unexpected good fortune has been some days uppermost in my mind, and I am determined to leave no stone unturned to make my daughter equal to his."—"I find, said *Irus*, that I am come too late, and I am glad I was not deceived by coming sooner: You are not my man, and so good b'ye to you."

As he turned from the old man he saw a stout young fellow fast asleep, at a little distance, upon the ground; upon going up to him he found him ruddy, and in good case, but his external appearance was that of a beggar. *Irus* awakened him, and the stranger looking up, and scratching his head, asked what he wanted. "Can I be of any service to you, honest friend," said *Irus*?—"To me! said the fellow: Thank God I want nothing. I wish you had gone about your business without waking me."—"This is pleasant enough," said *Irus*, he that seems to have most reason to complain, is the most content with his condition."—"Yes, said the other, I am content; I beg for what I have; I am troubled with no business, and have found out the secret of diverting myself at the expence of other people. I do nothing, I care for nothing, and I have no-

thing to wish."—While he fixed *Irus's* attention by this harangue, he was slyly picking his pocket of a leathern bag, the string of which hung a little way out of it; but at that moment a man with a short painted staff came softly behind them, and laying hold of the thief, whom he detected in the very fact, carried him away to prison. "So, Mr. Beggar, said *Irus*, are you a happy man now?"

While he was thus musing upon this event, his attention was drawn to a very different object, and very different passions took place in his bosom.

He saw a woman, who, though past the bloom of life, was still lovely; but her cheeks was pale, her eyes almost extinguished, and her breath short and interrupted. She grasped the hand of a man somewhat older than herself, who, perceived her to be dying, and by an effort of the most painful fortitude, restrained his tears, and endeavoured to give the comfort that he could not take. "My dearest and most tender friend, said he, tho' the felicity of twenty years, which commenced when our hands were united, has vanished like a dream of the night, and seems to have been scarcely of a moment's duration, it shall be renewed in a state that is beyond the influence of change and time; a state that shall commence when my soul shall be once more united to thine, when we shall meet to part no more; a few years perhaps I may be suffered to continue here for the sake of the charge you leave with me, our children, the dear pledges of a pure and ardent affection, and the images of a mother whom I shall still cherish, and admire in them; but I shall not be long di-

vided from you, and we part only that you may enjoy before me, that happiness in heaven of which your virtue gave you an earnest upon earth."

"You now give me," said she, fixing her eyes tenderly upon him, a token of your affection that I could never receive before, and I am more sensible than ever, that I am dear to you; it is from what I feel, that what you have said derives its force: Fulfil the kind the important task for which you are detained from me, and let my children sometimes learn from you how tenderly they were beloved by their mother—but I feel my strength fail me. Let your remembrance at least go with me; but leave me now; let me consecrate my last moments to God; this request is my last effort; let it make yet this one sacrifice to me; we must part, but it will be put for a moment; this is my consolation."

The husband overwhelmed at once with a sense of her tenderness and piety, quitted her hand which was already cold, and which he now, for the last time, pressed first to his bosom, and then to his lips, in an agony of speechless sorrow--- he retired with a slow and interrupted pace, and his eyes at last quitted their favorite object, with a reluctance which his fortitude could scarce surmount. The moment he was alone, the tears which he had struggled to suppress burst out in copious torrents, and in a very short time he was told that his wife was dead; his anguish was too great for words, he only looked up to heaven, and, striking his hands together, continued some minutes in that attitude; then recollecting himself, he tenderly embraced his children,

children, but without uttering one word, or breathing one sigh; the funeral apparatus immediately filled the chamber of the dead; the survivor taking his children by the hand, approached the coffin, and having first kneeled down by the side of it, and indulged those sentiments, which words have no power to express, they stooped over the body and imprinted a last kiss upon the lifeless lips; they then retired, and the remains of the tenderest wife, and most affectionate mother were carried to the grave.

‘ O ! most amiable couple, said *Irus*, his eyes overflowing with tears, how great, yet how cruel is such a parting, how much anguish would have been spared you, if you had died together !’

The next object that presented itself to *Irus*, was a kind of hermitage, the door of which stood open; he entered it, and crossed a little chamber, which led him to the entrance of a vista, through which, he discovered the adjacent country; the prospect was delightful; and while he was admiring it, he saw a man of a short stature, about fifty years old, walking among the trees at some distance, and to all appearance absorbed in profound meditation. After some time he looked up and saw *Irus*, who immediately apologized for the liberty he had taken in coming so far, and expressed some surprise at the easy access he had found. I don’t wonder, said the hermit, that you think it strange; but I neither say nor do any thing that all the world may not hear and see; and I have always considered the *Roman*, who wished that his house was built so that nobody might see all that

passed in it, as one of the most respectable characters in the world. *Irus* was equally pleased and surprised at what he heard, and was the more struck with the hermit, the more he considered his appearance; there was something uncommonly penetrating in his look, and his countenance expressed at once wisdom and complacency: Upon a bank of turf at a little distance, lay a manuscript open and unfinished: I am persuaded said *Irus*, to the hermit, that you devote your leisure to study; you have scarce said three words to me yet, but they alone are sufficient to convince me of your wisdom, from which I hope to receive both instruction and comfort. ‘ This asylum seems to be the residence of that felicity, which hitherto, like the rest of mankind, I have sought in vain. Would to God, said the hermit, I could justify the favourable opinion you have conceived ! But, alas ! I possess only infirmities, misfortunes, and fame; I am at last weary of a celebrity which costs so dear; I have endeavoured to teach the truth to mankind, and mankind, in return, have loaded me with calumny and reproach. I could succeed better by the practice of deceit, but God forbid, that I should forfeit my integrity. It happened the other day that I was in a mixed company, where I was not known, and I had the mortification to hear one of the persons present assert with the utmost confidence, that I was an Epicurean, and that I believed the transmigration of the soul; another of the company still more daring, and injurious, maintained that I was an Atheist; and yet I am every moment giving thanks to God, whom I consider as my instructor

instructor in afflictions, and my benefactor in prosperity. In this solitude, however, I find tranquillity, if not happiness; and, as I hold all sublunary things cheap, and make no account at all of opinion, I do not much repine at my lot; I do what good I can, and what is a more important and difficult task, I do no harm: I am as happy as I can be in this world, but if you should ever be in danger of being seduced by the charms of celebrity, remember, that he who possessed them, gave the preference to obscurity. Let my experience apologize for my advice. *Irus*, touched with reverence and gratitude, stretched out his arms to embrace his instructor, and was equally grieved and disappointed at his eluding his grasp, and vanishing from his sight.

The next moment, *Irus*, was involved in a thick cloud, and when it dissipated, he found himself in a court of justice. He listened some time to a celebrated pleader, who spoke with great eloquence against several enormities which are consecrated by fashion, and the artifices of those who induce ignorant and querulous people, to spend immense sums in litigating a trifle. While *Irus* was admiring the talents and the integrity of the orator, a new scene suddenly presented itself before him; he thought himself transported to the house of this oracle of the law, when he found his wife still in bed, and perceived with indignation that she was not alone. Is it then, said he to himself, for the gratification of this faithless woman, in her caprices and extravagance, that the pleader exhorts his lungs, after having grown pale by the studies of midnight. Soon

after, the orator came home, and madam, being then up, ran to meet him with a well affected joy, and received him with blandishments, which he thought sincere. How happy is this man, said *Irus*; he is deceived, indeed, but he derives from falsehood the same enjoyments as he could receive from truth. Indeed, honest man, you are very much obliged to your wife for her cunning.

The next object that *Irus* saw was a recluse, emaciated by fasting and mortification; he appeared, however, very well contented with his condition. "Father, says *Irus*, don't you find this kind of life very unpleasant?" "Sometimes, my son, said the recluse; but if life is long with respect to pain, it is short with respect to pleasure. I suffer pain, without doubt, but I hope that these transient evils will procure for me endless and changeable felicity. "I do not blame the severity of your discipline, said *Irus*, but are alms and good works less pleasing to God than penance and mortification, misery and idleness?"

The devotee vanished without reply, and *Irus* once more saw himself in the city of the good Prince. As he looked up, he beheld a winged figure flying about in the air, and hovering first over one building, and then over another: It was of an human shape, but appeared neither to be man nor woman. *Irus* was greatly surprised, and continued to observe its motions with great curiosity; he perceived that it remained a little while over the roofs of the great, somewhat longer over those of the poor, and longer still over the dwellings of mediocrity.

"Thou

"Thou seest, said the phantom, that I am fixed to no spot; take care of thy health; labour for the necessaries of life; and, above all, be just and temperate in thy desires. I shall then be sometimes thy guest. To me all conditions and both sexes are equal; I am every where by turns, and no where constantly; for health, virtue, peace of conscience, a competence, and moderation, are never, or are never long, the lot of man; and where these are, there only I am. As soon as any one of them departs, I depart with it. Endeavour to fulfil my councils, and and remember that those enjoyments which are most easily acquired, are most worthy the acquisition, and that he risks the loss of all, who departs from the simplicity of nature."

*Some ACCOUNT of the LIVES of
EMINENT PERSONS.*

*GUSTAVUS ADOLPHUS, King of
Sweden.*

GUSTAVUS ADOLPHUS, was born at Stockholm, December 9, 1594. His nativity was cast by a famous astrologer, who predicted him a violent death, the ruin of his enemies, and the extinction of his illustrious house. Tycho Brahe had prognosticated more than ten years before Gustavus was born, that a new star discovered in Cassiopea was nothing but a prince who was to be born in the north, and who would be of signal service to the Protestants; so great, even at that time, were the ignorance and superstitious credulity of the European nations, that every prince, as soon as born, had his nativity cast, astrologers were retained in all courts, and the predictions which they hazarded were believed. It is well known, that Lewis XIII. was named the Just, merely because he was born under the sign Libra. The reformation and sound philosophy have

happily destroyed the credit of judicial astrology, and have left one weapon less in the hands of knaves.

The education which Gustavus received, was thoroughly calculated, to improve his strength, his courage and his understanding. He was nursed with the utmost simplicity and frugality; he was soon accustomed to an active and laborious life, to fatigues, and the inclemency of seasons. He was never accustomed to that excessive delicacy, by which a blind and imprudent tenderness enervates children in courts and wealthy families. All the amusements of his infancy and of his youth were useful exercises, such as tended to strengthen his constitution, to render him supple, dexterous, vigorous, and to inspire him with courage. He also discovered in his tenderest years, an astonishing firmness of mind and intrepidity. He was not above five or six years old, when, as he was one day running among the bushes, being told, in order to deter him, that there were great snakes there, he replied without the least emotion, *Give me a stick then, that I may kill them.* But this courage was not without ferocity: it did not prevent him from being amiable by the goodness of his heart, and by a noble generosity. A peasant brought him a little horse; *I am going said the young prince, to pay you, for probably you have not given it me for nothing, and you want money;* upon which he pulled out a little purse full of ducats, and poured them all into the peasant's hands. When he was once taken from the women, the king appointed the Marshal of the court, Otho de Mærnear, a gentleman of distinguished worth, to be his governor, and M. Skyte, one of the best scholars of the age, to be his preceptor. Under him Gustavus learned the ancient languages, eloquence, history, civil law, and politics. A happy genius, a prodigious memory, a docility equally rare and necessary, and a great desire of learning, enabled him to make so quick a progress, that at twelve years old, he talked and wrote in Latin, German, Flemish, French, and Italian, as well as in Swedish; and he had also a general knowledge of Polish and Russian. From the age of seventeen he had given such striking proofs of the extent of his understanding, of the superiority of his genius and his talents, of a consummate knowledge in the science of war and of government, of his prudence

dence and of his love for his country that after the death of his father, Charles IX. the states of the kingdom, thought proper to annul in his favour the law, which enacted, that the successor to the crown should not act as king and as his own master, until he was turned of 24. The Queen his mother, Duke John of East Gothland, and six of the chief senators, to whom the late king had left by his will the regency of the kingdom, voluntarily renounced it, through a principle of confidence in his capacities and virtues. Gustavus, therefore, ascended the throne Dec. 13, 1611, and he signalized his accession by making so judicious a choice of the best subjects to fill the vacant places, as well at court as in the army and the finances, that his enemies themselves were astonished at his discernment and penetration. He then chose for chancellor the celebrated Axel Oxenstiern, whose genius and talents were a sort of prodigy, and who became afterwards one of the greatest men in Europe.

Though Gustavus was detached from pleasures by a variety of important and difficult affairs, which seemed sufficient to engross his whole attention, his susceptible heart, did not escape the allurements of love. The young Countess of Brahe, inspired him with the most tender and lively passion, insomuch that he would have married her if the Queen his mother, without condemning his choice, or seeming to oppose his design, had not artfully prevailed with him to defer it, which gave time for his love to abate and vanish. These young lovers carried on a correspondence by letters, which are still preserved. "They are valuable says M. de M. on account of that simplicity and virtue which characterise them. Amidst the expressions of the most lively tenderness, we discover an ingenuousness, a purity of sentiment, an innocence of heart, that are equally interesting and delightful. There even shines in full splendour that piety, that fear of God, that fund of religion, which always essentially distinguished this great King." This passion was dissipated by the tumult of arms, and Gustavus espoused in 1620, the Princess Mary Eleonora of Brandenburg.

This Prince was remarkable for a rectitude of mind, for a love of justice, that no interested views could ever vary. At the beginning of his reign, an occasion offered of displaying it. He was

engaged in a law-suit with a gentleman named Seiblat, on account of some lands. The cause was to be tried by the supreme court, the king repaired thither, and would also sit in judgment, but he desired the magistrates to regard nothing but their consciences in the decree which they were about to make. The Judges gave sentence in the gentleman's favour, and the king having examined the evidence, condemned himself, and applauded the integrity of the Judges.

So great was the confidence which all the Protestants had in his zeal and his understanding, that the university of Heydelberg, flattered herself, that he would be readily disposed to terminate the divisions that prevailed between the Calvinists and Lutherans, and with this view she sent to him the celebrated David Paræus, in order to represent to him, that nothing could do him greater honour than the composing these differences, and establishing an unity of doctrine between the two Protestant communions. Gustavus loaded Paræus with commendations and presents; he approved of the object of his deputation, as being a design whose execution was desirable; but thinking it impracticable, he declared that very important reasons did not permit him to intermeddle in an affair of that nature; that he wished the Protestants would be united in heart, if they could not in spirit; and that he prayed God to reunite all men in charity, it being morally impossible that they should all have precisely the same faith.

Till the year 1625, there was no regular troops in Sweden, except some companies of foreign soldiers. Gustavus then formed and began to execute the project of having 80,000 men, constantly on foot, well armed, well disciplined, and commodiously clothed, which should be maintained in time of peace by the corporations of the kingdom, and in time of war by the public treasure, and which should be replaced by the like number whenever they should march out of the kingdom, that there might be always in the nation an army strong enough to defend it. This design took place without the least difficulty, so great were the respect, the confidence, and the love which the states and the people had for their king. On this plan, the kings of France and Sardinia have formed their militia.

About

About three or four years before this, the king had published a new military code; he had made considerable alterations in the manner of arming the cavalry and infantry, in the formation of regiments, of squadrons, and battalions, in their respective dispositions, and in their method of exercising, forming, marching, and engaging; he had invented a new order of battle, which was afterwards adopted by all Europe; he had abolished carabineers, or horse musqueteers; in short, he had created a new art of war. But above all, nothing could exceed the discipline which he established among his troops; he introduced a rigorous subordination of one rank to another in every particular corps, and among the officers of his army; he severely punished thieves, incendiaries, blasphemers, gamesters, and debauchees; he caused divine service to be strictly observed, and made the officers assist at it, and lead their soldiers thither. Thus his corps were more like well regulated cities, where reign a love of order, and the fear of God, than an assemblage of libertines, who have no other vocation, than a taste for licentiousness. He knew all his officers by name, and promoted them according to their merits. He established a council of war, in order to determine all disputes that might happen between the officers, and he forbade duelling under pain of death: *If my officers, said he, will fight, let them fight my enemies. I would have them be soldiers, not gladiators.*

Gustavus loved and cultivated the sciences. He enriched the university of Upsal, and he founded a royal academy at Abo, and an university at Dorp in Livonia. He amused himself by reading the best authors of those times. The treatise *De jure belli ac pacis*, agreeably engaged him in the midst of war, and he humourously said, *That he would shew Grotius the difference there was between theory and practice; how easy it is to give rules, and how difficult to follow them.*

On August 11, 1627, this hero, who exposed himself to the greatest dangers, with too little precaution, being on an eminence, in order to examine the positions and motions of the enemy, was suddenly attacked by two Poles, who would infallibly have killed or taken him prisoner, if some officers had not succoured him in time. This did not hinder him from continuing to survey the out-works of Dantzick, in order to survey its strength and weakness: And that very day, as he crossed the

Vistula, he was saluted by a volley of musket shot, of which a ball struck his belly, and pierced it quite through. He then desired, that without making any noise, he might be laid on the ground, and that his chaplain and surgeon might be sent for. The wound was thought mortal, notwithstanding which it was cured. This accident kept the Swedish army in a state of inaction, and preserved for that time, the city of Dantzick then besieged. Soon after he was again wounded by a musket ball, which pierced his right shoulder, within two inches of his neck. They took him off his horse, and having on the field applied the first dressing, they conveyed him to *Dirschau*. There the wound was opened, and his physician, alarmed at its appearance, which seemed to him highly dangerous, could not help saying that he had foreseen this misfortune, and that his Majesty exposed himself too much. The king replied only in these words, *Ne sutor ultra crepidam*: "Mind your own business." The surgeon having determined that it was impossible to extract the ball, *Then let it remain there* said the king without emotion, *and let it be as the monument of a life which has not been spent in idleness and pleasure.* He was three months ill of this wound.

Without following the Swedish hero in all his military expeditions, we cannot omit the parallel which our author draws between the great Scipio and Gustavus Adolphus: "Since the departure of Scipio from Lilybæum, in order to attack the Carthaginians in their own country, and in the sight of their gods, no fleet had ever failed on an expedition more important than that of the king of Sweden, who undertook to curb the pride and power of the house of Austria by carrying the war into her dominions.

But Scipio led all the forces of the Roman empire against a republic often subdued, and weakened by her losses and even by her success. Gustavus went with a handful of soldiers to encounter an emperor more powerful than ever Carthage was; an emperor, who had never suffered the least check, and whose forces were increased in proportion to his success. He went to engage with Generals as brave, as crafty, as experienced as Hannibal, and with troops infinitely more valiant and better disciplined than the slaves and mercenaries of Carthage; and more animated by the motive of religion, a

motive so capable of inspiring fidelity, attachment, and a contempt of death. The design of the Swedish hero, was therefore much more daring than that of passing into Asia, which had never before entered into the thoughts of any of the Roman Generals, and which all ages have so admired. But it must not be imagined, that this of the king of Sweden, in order to be more great, and more daring, was rash, and one of those which can only be justified by success. No; every thing was conducted with the utmost foresight; all the successes of Gustavus, was wholly owing to his uncommon prudence, his valour, and his superior talents in the art of war. He was also favoured by some happy circumstances, to which providence gave rise."

Before he entered on the territories of the empire, Gustavus published a manifesto, in which he set forth the strong inducements which obliged him to turn his arms against the emperor; he then passed into Pomerania, and made himself master of many places. Torquato Conti, who commanded the Imperialists, retired under the cannon of Garz, and shut himself up in impregnable entrenchments, while he waited for a reinforcement. Winter approached; the Imperialists badly clothed, without money or provisions, hated by the nobles, the burghers and the peasants, on account of their robberies and extortions, earnestly desired to go into winter quarters. Their general proposed it to the Swedes, by his commissaries, who said, that they thought it not glorious, to brave the inclemency of seasons, and to contend with snow, and ice; that if they must perish, they wished to perish sword in hand; that therefore it was proper to think of settling winter quarters, and that possibly during that cessation, the emperor and the king of Sweden might be able to conclude a lasting peace. The answer given by the Swedish commissaries, is a striking picture of the spirit that reigned in the armies of Gustavus. "Gentlemen, said the eldest of them, as we were ignorant of the subject on which you desired to confer with us, we are neither provided with an answer nor a determination; nor do we ourselves know what are the king's intentions. Nevertheless, I believe I may assure without fear of being deceived, that that prince will never agree to the proposal of a truce for winter quarters. As he himself is indefatigable, as he submits

to the greatest hardships, hunger, thirst, the severest cold, that he lies down when necessary, as well on the snow as on a bed, he has reason to believe that his officers and soldiers are not more tender than himself. In short, the rest of us Swedes are soldiers of winter as well as of summer. We glory in braving all sort of dangers. True soldiers are not swallows, who wait till spring before they shew themselves; all seasons are alike to them, and in the midst of ice their hands are never benumbed. Besides, what signifies to us, whether our enemies perish by the sword, or by the cold, provided they perish, or leave the field to us? Can there be a more honourable method of triumphing over them, than our denying ourselves the comforts and conveniences of life, in order to seek them every where, to attack them without intermission, and at times, when lions themselves lurk in their dens." This speech much disconcerted the Imperialists; they retired without making any reply, with an inward foreboding, that persons of such a turn of mind, would put a period to their masters' successes.

We shall conclude this extract with transcribing what Tilly said in the diet of Ratibon in 1630, when he received the patent of Generalissimo of the armies, which were to act against Gustavus; remarkable words, which furnish us with an eulogium of that Prince, the less suspicious, as it comes from the mouth of an enemy. "The king of Sweden is a valiant prince, in the prime of life, and of a constitution naturally robust, and strengthened still more by the most violent exercises. He has as much courage as ambition; as much penetration of spirit, as ambition of soul; he has made prodigious warlike preparations for his German expedition. The states of his kingdom have granted him all the supplies he wanted; there is the most perfect harmony between them; they have the same mind, and the same opinion. His army composed of Swedes, Livonians, Finlanders, Laplanders, Germans, English, Scotch, and other nations, is the best disciplined, and the most experienced that can be seen; and these people so different in manners and languages, are all moved by the same spring, viz. confidence in the king's capacity, the love of respect with which he has inspired them by his virtues. Behold a gamester by no means despicable, and to whom, if nothing can be gained from him, we must at least

lead endeavour to lose nothing." Tilly proceeds to mentionally the truth of what he said, and would always have been invincible, if he had not encountered a Gullavus.

(To be continued.)

For the PENNSYLVANIA MAGAZINE.

PRACTICAL CHEMISTRY.

LEAD.

IT is seldom found pure in the mines, and has different coloured ores; black, yellow, ash, and lead coloured: This last usually yields half its weight of metal, and is shining when broke, and ponderous. It is also found in red or white rocky stones, and is sometimes in form of dice with shining lead coloured surfaces; sometimes mixed with white, yellow, or green fluors. The white, red, and yellow, are poor kinds. Some ore is so like steel, that the workmen call it steel ore; which is more difficult of fusion than ordinary, and is therefore mixt with other ore, by the workmen. There is another that from its aptness to vitrify, and its use in glazing potters vessels, is called potters ore. The English ores are reckoned better than of other parts of Europe, and are in three classes: those which in the ordinary ways of melting afford from 30 to 40 lbs of metal, for every 100 lbs of ore; the second from 45 to 60 lbs; the third from 60 to 80 lbs, per 100 lbs.

Smelting Lead Ore.

Some lead ore, requires no previous preparation to its being smelted, unless by grinding. They barely throw it upon a wood fire, or a forge hearth, where the metal running into a bason in the hearth,

they ladle it out and cast it into pigs in an iron mould. Mr. Glanvil gives the following account of the lead-works at Meridid in Somersetshire: "They beat the ore small, wash it clean in a running stream, and sift it in iron ruders; then they make a hearth or furnace of clay, or fire stone, and therein build their fire, which they light with charcoal, and keep up with young oaken gads, blown with bellows. After the fire is lighted, and the fire place hot, they throw the ore on the wood, which melts down into the furnace; and then with an iron ladle they take it out, and cast it in sand." But it is such ore as is mixed with earth and stones, that is to be powdered and washed; and such as contain Pyrites, which is not uncommon, must be roasted two or three times, to burn away the sulphur, then powdered and washed; and, if very refractory, mixed with the common black flux. The black flux is made of 1 part nitre, and 2 parts common tartar, reduce each to a powder, mix them together, de-flagrate the whole in a crucible, by lighting the mixture a-top, which thus turns to an alkaline coal, and is to be pulverized and kept close in a glass, to prevent its dissolving, by admitting the air to get to it; which would damage it; and if some dust of charcoal be mixed with it, it will tend to preserve it.

Common Salt.

This is to be made from the water of our bays and rivers, or from salt springs. Be not discouraged by apprehensions that your water is not salt enough. If it is at all salt, or but barely brackish, try it: You will find sufficient salt for

your purpose. It will only require a little more wood and attendance; but will be as useful as other salt. "The salt produced from the sea water of all the world, and from the brine of all the springs in the world, is absolutely the same; but differs in strength and some other qualities, only according to the operation by which it is produced." In general, the quicker the boiling or evaporation, the weaker the salt; the slower the boiling, simmering, or evaporation, the stronger, and larger the grain. For by a strong boiling not only the simple water is thrown off, but much of the acid spirit of the salt, which is the valuable part of it, for preserving meat, &c. Wherefore salt produced by the force of the sun's heat only, being the slowest operation, is larger grained and stronger than what is made by fire.

You, my poorer friends, who live near to salt rivers, salt licks, and salt springs, accept the following instructions for procuring to yourselves the salt you want, in a very simple easy way. Into an iron pot, the larger and shallower the better, though the least will do, put your river water; boil it half down, fill again and again, repeating the boiling and filling up, until the salt appears in the bottom under the water, when there remains but 1-4 of the pot full; then pour off the liquor, turn the salt into a wooden or earthen bowl, raising it into a high heap, and let it drain, dry, and harden in the air. But observe to boil it slower and slower, after three or four times filling, until at length it only simmers. Brackish spring water is to be used the same way. But as to salt licks; take of the earth, and in a tub or cask, pour

an equal quantity or near twice as much water, stirring it well, and let stand till next day; then draw off the water as clear as you can, as you draw off your lye from ashes: boil this clear lye slowly, and simmer it, until the salt appears as above. *Note,* You must not boil too low after the salt is formed, lest the remaining liquor, called Bittern, should be intangled with the salt, which would occasion the salt to dissolve in damp weather. And observe to take your river water from the channel, at full tide, and in still calm weather, that it may be as clear as you can possibly get it. And take care to let your lye be clean. All mixtures of dirty sediment, &c. greatly lessen the goodness of your salt.

MR. AITKEN,

A Correspondent has given you some Facts on Frost:—You are welcome to the following from another Correspondent.

A Gentleman, now living in a neighbouring colony, affirms, that in Russia, of which he is a native, it is customary in severe frosty weather, instead of giving the hat, as with us, for people meeting, to stop and peep into each others faces. If nothing is amiss, they pass in silence; but if either cheek, the nose, or the ears appear frozen, notice is given by the stranger, by saying, "Sir, your right ear, &c." and on he passes: Upon this the affected person applies a poultice of snow to it. It is to be understood, that the person whose ear is frozen is insensible of its being so;—there being no feeling in the frozen part,

In February 1772, I haled out of the mud three river turtles, and carrying them home, they remained some weeks in an open cellar; when finding them in a very severe frost, froze as stiff and hard as ice; in the midst of blaming myself for suffering the poor creatures to die so by inches, and wishing for the power to restore them to life,—and Oh! how chearfully would I restore them to liberty!—I determined to make a trial. The Russian recovers his ears, and I had recovered oranges frozen—why may not these poor turtles, by me so cruelly used, be recovered—the vitals may yet be untouched. They were instantly put into a pail of water, fresh drawn from a well; in few hours the two largest were well recovered, and lively as when I caught them—the smallest continued lifeless; but they were all put into the river, on the edge of deep water.

In the winter of 1769, I had a box of four oranges froze as hard as ice. They were put into water just drawn from a well,—they recovered, and squeezed as well, and as free from bitterness, and in all respects looked and tasted as well, as if they had not been froze.—One of them I placed in a window; it froze quite hard a second time, and was in like manner recovered, and became as sound, well tasted, and well to the sight as ever.

T. C. D.

For the PENNSYLVANIA MAGAZINE.

Arguments against Playing at Cards on the Lord's Day.

THE Commandment by *Moses* to keep HOLY one day in

seven, obliges every *Christian*, *Matt.* v. 17. *Christ* came to enforce the moral, and fulfill what was only represented by the ceremonial law. Therefore the commandment, so far as it is holy, just, and good in itself, *Rom.* vii. 12. is yet in force, and as much a rule to a disciple of *Christ*, as it was to a descendant of *Abraham*: though neither we nor our servants are now bound to keep the *Jewish Sabbath*, or *Saturday*, which day had a relation to the particular circumstances of the *Jews*, before their nation was destroyed. That observation, was to preserve amongst them the remembrance of an event, in which they alone were interested, *Deut.* v. 15. But we are certainly bound to keep holy, or separate one day out of seven, in honour to God our Creator; and to dedicate all our time on that day to his service, as much as ever it was the duty of the *Jews* under *Moses's* law; who were debarred from all employments on that day, except works of necessity and charity, which are warranted by our Saviour, *Matt.* xii. 1, 3, 4, 5, 7, 9,—14. But the gospel, tho' it abrogates the ritual observation of the law, which was to cease at the appearance of him, who was to put an end to the distinctions of *Jew* and *Gentile*, takes off no restrictions, that are such upon our wrong tendencies, or blameable disposition in us; does not release us from any practice that serves to check, prevent, or reform our vices: nor licenseth any thing, that can contribute to make us less serious and virtuous. In a word, the equity of the law abideth for ever. And we that enjoy greater privileges and promises under *Christ*, are more strictly obliged

66 *Arguments against playing Cards on the Lord's-Day.*

bliged to observe all the precepts in the law of *Moses*, that contribute to form us in thoughtfulness and seriousness;—to improve us in wisdom;—and to better our dispositions;—to remit our diversions;—to rest from our labour; and to assemble for the purposes of religion.

All this is so manifest, that to avoid its conviction, it is pretended, by those that love *diversions*, 'that diversions are consistent with the obligation of the *Sabbath*, when, as they word it, the duty of the day is over, and has been discharged.'

Now to wave the absurdity of the notion of the duty of the day being *over* at such a certain hour of it, or when such particular forms have been complied with; I will shew you that *Play*, in a moral light, cannot consist with the duty of the day.—No one is better, merely for his devotional exercises heard, or cursorily read by us; such a one is as little benefited in a moral way, as a natural man is nourished by the food he never digested: Yet *this* is the *duty of the day*, as our *Gamesters* call it. They that have bad habits to conquer, must confess, that the bare hearing of a sermon, and saying a few prayers, will never effect it: they must confess, that the difficult and necessary work of reformation requires also *meditation*, that what we have prayed for, and heard, may at all times act with their full weight upon us. Therefore, whatever *diversions* and *amusements*, that can be any hindrance to the minds receiving from *those acts* any lasting impressions of duty, or dissipate our thoughts, or efface the seriousness raised in us by such *acts of religion*

on the *Lord's Day*, must be avoided.

It is a joke to say that *Play* is an innocent amusement.—The chance, that attends it, is a perpetual alarm of hopes and fears; continually agitates the spirits with various success or disappointments: and tho' no stakes are depending, its very pleasure is the frequent change which *Play* makes in our passions: but where a considerable sum is to be hazarded, it naturally throws the mind into a disordered state: consequently, it is always blameable on the *Lord's Day*, which ought to be set a-part for our improvement in virtue.

Nor, was our *Play* attended with *calmness* and *equality of temper*, could it be lawful. Are not *six* days in the week enough for it? What can be more properly within the commandment, that forbids *servile work*, than the fixed attention; the exertion of all our sagacity; and the keeping our memory upon the stretch to gain from another, what he shews the greatest unwillingness to part with; or to avoid losing what we ourselves have no sort of reason to hazard? This must deprive the gamester of all the duties of the day, as it will leave no impression upon the mind, that may be of use in his future life. And I dare say, that whoever considers this day as only set a-part for moral improvements, will condemn all kind of gaming on the *Lord's Day*, were there no other reasons to dissuade us from it.

Nothing but *covetousness*, and the thirst of *gain*, can engage any one to *game* every day, let the pretence be what it will. It is seldom known, that these *daily* gamesters play for small sums; and it must be granted, that it
must

must be owing to an immoderate desire to win, where the contest is so eager for large ones. Again, where any amusement or diversion which only pleaseth our passions, is preferred to another, which might preserve or restore our health, improve our understanding, compose our mind, and better our heart, it certainly is criminal, if we make it our constant choice, instead of what might have relieved us, and been of real advantage to us.

What can hurt our spirits more, than the frequent alarms, which are the certain attendants of high plays. Its disappointments sour our tempers. The looser plays on to change his luck; the winner is never satisfied with his luck: so that neither of them know any end of gaming. And frequent play excludes all rational methods of entertainments; and, what is worse, it will too often postpone necessary business. Hence we may account for the misfortunes of some of the best families in cities and provinces. How often do their misfortunes bring on that wretched custom of drinking to drown their cares, as it is pretended; but it certainly ruins their health. And if the gamester chance to be a female, she seldom loses her money, without losing her modesty also.

Now as these are the bad consequences of gaming; it cannot be a proper amusement on the Lord's-day; and, indeed, the best legislatures have looked upon it to be so mischievous to society at all times as to punish it, as the bane of good morals, and the school of vice, idleness, and knavery.

Should we only consider the practice of gaming on Sunday in a prudential light, we shall find that

it has a bad tendency towards making our inferiors and servants less industrious, frugal, sober and honest: which, to say the best of it, is very hurtful to the wealthier and sober part of mankind. Let us only suppose 20,000 men with swords in their hands, corrupted by the example of their officers, playing at cards or dice on the Lord's-day; and it must be feared, that instead of defending our religion and property against our enemies, they will degenerate, they will in the end become a burthen and nuisance to this growing country.—What a sad instruction must it be for a child to see its parents, and perchance be permitted to play at cards every day, and every season? such children generally become dissolute and worthless.—Youth are too prone to pleasure, to be thus prompted to what they ought to be dissuaded from. And it is a very great chance, if the gaming humour of the parent does not pass, with all its bad qualities, into the misconduct of the child: and where it may fortunately happen otherwise, it must be ascribed to the good inclinations of the child, and not to the care of those who ought to have corrected them.—The same example passes upon our servants. And how much their corrupt morals may injure our credit, our fortunes, and even our lives, I could instance by many facts within our memory. Our domesticks will endeavour to save *their* reputation at the expence of *ours*. They think it no crime to vilify their master to clear themselves. We frequently experience the weight, which is made by waste, or unfair advantages made by them in our families. All which is generally owing

owing to our bad example, which corrupts their principles: and no example, in my opinion, can be worse than gaming on the *Lord's-day*, whose servants we are, and whose service we should only attend on that day. Therefore, how can it be supposed that our servants, if they find *this day* wholly disregarded by us, or a *considerable part* of it so spent, that it can be of no consequence to our morals how the rest has been employed, will not disregard it as much; and imitate the diversions of the chamber, parlour and drawing-room in the kitchen, stables, and coach-house: where, if they loose, it becomes an enducement to dishonesty; and, if they win, it is a great chance but it is spent in lewdness and intemperance, or otherwise draws them into a way of life in no manner suitable to their income; which, by unjust means, must be made up out of their master's purse. And when these particulars have been well considered, I doubt not but it will be confessed, that they are guilty of a breach of the *sabbath-day*, that turn it into a day of human sport, gaming or amusement.

METHOD of MANUFACTURING GUN-POWDER.

(From the Chemical Dictionary, lately Published.)

GUN-Powder is of an intimate mixture of 75 parts of purified nitre, of 15 1-2 parts of charcoal, and of 9 1-2 parts of sulphur. The quickness of the kindling of this composition, and the violence of the explosion occasioned by this sudden inflammation, is universally known. The theory of the detonation of gun-powder is exactly the same as that of the detonation of nitre with any other inflammable matter.

The goodness and force of gun-powder depend upon two essential points, first, that all the contained nitre be inflamed; and secondly, that this inflammation be made in the shortest time possible, and almost in an instant.

The proper quantities of sulphur and of charcoal in the composition of nitre, procure the inflammation of all the contained nitre; and the quickness and force of this inflammation depend upon the intimacy and accuracy of the mixture of the component parts of the powder.

From experience we find that the proportions of the several ingredients mentioned above are the best, that is, they are sufficient for the detonation of the whole nitre. A larger quantity of sulphur and charcoal would lessen the force of the powder; because although these substances be inflammable, yet the force of their inflammation is nothing in comparison of detonating nitre. Care must be taken that no unflammable matters be mixed with the gun-powder, and therefore the nitre must be very well purified, and freed from the common salt mixed with it, which is not inflammable; and also from the salts with earthy bases, which are contained in the mother water of nitre, and which have the bad quality of attracting powerfully the moisture of the air, as this quality, renders these salts capable of spoiling powder, in other respects good.

The quickness of the inflammation of gun-powder depends not only on the purity of the nitre and on the just proportion of the ingredients, but also on the accurate distribution, and intimate mixture of these. The reason of this is very evident. As the salt-petre cannot be inflamed but by means of immediate contact with some inflammable matter, we may easily perceive that the finer the particles are of the salt-petre, and also of the sulphur and charcoal, and the more intimately these three ingredients are mixed, the greater is the number of the points of contact, since the surface of each of the ingredients is thereby increased; and hence the quicker the detonation must be. Accordingly all the operations in the making of gun-powder are to compleat these two intentions.

For this purpose, nitre of the third boiling, and well purified, is chosen, and also very pure sulphur and good charcoal. The charcoal of light woods is generally employed; but Mr. Beaume, who has very minutely and accurately examined in this matter, affirms from experience, that the charcoals of heavy and hard wood

woods, if they have been well made, are as fit for the purpose. These three ingredients are mixed in the proportions above mentioned, and a very fine division and intimate mixture are made of them, by pounding them together, during twelve hours, in a wooden mortar, and with a wooden pestle. This mixture must be carefully moistened from time to time with some water, to prevent the matters when too dry from being raised and dissipated by this long trituration, and to prevent the mixture from kindling by the heat occasioned by the repeated strokes of the pestle. In large works, a mill is employed for this trituration, in which wooden mortars are disposed in rows, and in each of which a pestle is moved by the arbor of a wheel turned by water, as in paper mills.

When the trituration is finished, the powder is made. Nothing then remains to be done but to dry it very slowly but completely. The powder is in this state composed of very fine parts, which are therefore liable to moisten in the air, to adhere to any thing; to soil the fingers and the inside of fire arms, into which also it does not easily slide. These inconveniences are remedied by reducing it to small smooth grains, larger for cannons, and smaller for muskets.

The operations by which the powder is reduced into grains are very simple and well imagined. For this purpose, it is placed to a certain thickness upon sieves, the holes of which are of a proper size; upon this stratum of powder a thick piece of wood is placed horizontally, and presses upon the surface of the powder. All this apparatus is to be agitated horizontally in several directions. The weight of the piece of wood forces the powder to pass through the holes of the sieve, and to form itself into molecules of the size of the holes. The powder is by this means granulated, but is not rendered smooth. In its rough state it is used for artillery; but for small arms it must be smoothed, and this is effected by an operation as simple as the preceding.

For this purpose a hollow cylinder or cask is mounted upon an axis, which is to be turned by a wheel. This cask is to be filled half full of the powder to be smoothed, and it is to be turned six hours. The friction occasioned by this motion of the parts of the powder against each other, is sufficient to smooth their surfaces. The granulation and smoothing of gun-powder cannot be performed without a part of it being reduced to a fine powder, which is to be separated from

the rest by a sieve, and to be afterwards granulated. Those who require more particular information concerning this manufacture, or other arts and trades, may consult the *Dictionnaire portatif des arts & des metiers*.

An affecting Narrative of the Shipwreck of EMANUEL CRESPEL, on the Island of Anticosti, in the Month of November, 1736. Translated from the French.

THIS narrative was wrote by father Crespel, in the year 1752, and sent to his brother; who soon after published it in French. An ingenious Correspondent, who translated it from the original, has favoured us with the copy. It now for the first time appears in English, and we think it cannot fail of being acceptable to our readers.

The authors of the Monthly Review speaking of this narrative say,

“ Father Crespel was a Missionary in Canada, and having spent about ten years in that country, he embarked at the close of the year 1736 to return to France; and in his passage thither was wrecked with fifty-four persons upon the island of Anticosti. This island lies in the mouth of the river St. Lawrence, having Labrador or New Britain upon the north, and that part of Nova Scotia which the French call Gaspesia to the south. It is not easy to conceive any set of men more completely wretched, or to a greater degree unhappy either by sea or land? People more miserably pinched by want, or exposed to a series of more afflicting disasters. Father Crespel with twenty-seven of his distressed associates crossed over to Labrador in hopes of finding subsistence, instead of which they suffered to the utmost, whatever hunger, cold, nakedness and disease could inflict; in short they all perished except three. Thirteen who embarked in a canoe were lost at sea, and of the twenty-four that remained in *Anticosti*, there were but four, who by the strength of their constitutions, struggled through

the dismal variety of calamities with which they were overwhelmed in that inhospitable place; in the spring father Crespel joined them with his companions. The whole story is told with the greatest plainness and perspicuity, without any other ornament than a few pious and edifying reflections. We must except the conversation which the father informs us they had with a savage, who he represents, as thinking and speaking more sensibly than seems consistent with that character.

"This little piece the publick owes to the brother of the author, who certifies the truth of all that is therein related; and it must be allowed, that it is in every circumstance, as affecting a narrative as is to be met with in any language, and merits in this respect the welcome reception it has already met with from the world."

Monthly Review, Vol. 19. P. 200.

The Translator's PREFACE.

THE following affecting little narrative is held in the highest estimation among the French, particularly in Canada, where it is kept with religious care in one of their convents, being with difficulty to be met with in America; and so choice of it are the Canadians (in whose country the misfortune happened) that when a gentleman of Philadelphia engaged a friend of his to enquire for and if possible procure it for him, he could find but one in the hands of a private person, who would not part with it on any terms, telling him with great earnestness "Il vaut son poid en or." "That it was worth its weight in gold." And if this should not be the sentiment of every one that may peruse it, yet it is without doubt such as will meet with approbation, and administer a pleasing gratification to the generality of readers. But there are more weighty reasons than the mere gratification of curiosity, which

may justify its publication: for by this account, lately rescued from the obscurity of the French original, and now cast as an additional mite into the English treasury, we are given to see in the most moving and striking manner, the miseries to which man is subject, so long as he continues a sojourner in the inclement climate of this lower world; and may be taught to set a higher value upon the innumerable and unnoticed blessings we calmly enjoy, by contemplating the calamities to which we are liable, and which it is not impossible, but at the same moment some of our fellow creatures may afflictively experience, whilst many are basking in the sunshine of pleasure, or sitting at ease in the height of plenty: in consideration whereof, the grateful and sensible mind must be induced to magnify and praise, that hand of eternal goodness, which supports and protects us, and who marvelously manifests that he is able to preserve in the most imminent danger, and to deliver from the very jaws of death itself.

The Author after some account of the Country and of his transatlantics, during a residence of about twelve years in Canada, addresses his Brother by way of Letter thus:

IN writing you an account of my travels, my intention was only to have informed you of the particulars relative to the shipwreck which I sustained in my return to France: the circumstances which attended it are extremely interesting; therefore prepare your heart for tenderness and sorrow. What I am about to inform you

you of will only excite your curiosity by increasing your compassion, blush not to deliver yourself up wholly thereto: noble souls are generally susceptible of the misfortunes of others. He who is not affected at the miseries of his brethren, bears (so to speak) a mark of reprobation, which justly renders him unworthy of human society.

As I waited some time at Quebec, for an opportunity of returning to France, there presented two together, the first was a King's ship called the *Hero*, which I did not accept, the other was offered me by Mr. de Freneuse a Canadian, descended from the noble family of D'Amours: the connection that was between us, made me accept this offer with pleasure; and I could not refuse his request, to serve him in the capacity of chaplain. He was a very worthy man, who by an experience of forty-six years, had become a very skilful navigator, so that Messrs. Pacaud, paymasters and merchants of Rochelle, thought they could not trust their ship called the *Renown* in better hands. The vessel was new, a good sailer, very convenient, of three hundred tons burthen, and mounted fourteen pieces of cannon.

Many gentlemen for their security and pleasure requested a passage with us, insomuch that we were fifty-four men on board.

We weighed anchor and set sail the third of November, 1736, with many other ships, and came to altogether in the Cove of St. Patrick three leagues from Quebec.

Next day we were obliged to tack it, and arrived the same day at the end of the *isle* of Orleans,

distant from Quebec about nine leagues, and cast anchor at Cape Mailard.

The fifth we prepared to pass the whirlpool, but it was impossible to accomplish it that day, so that we were obliged to return to the place from whence we departed, to avoid being carried away by the current which sets very strong a great distance from this place.

We were more fortunate the next day, for we passed the whirlpool without danger, with Mr. Veillon who commanded a brig for Martinique, and who, like ourselves could not pass it the day before.

The ship with which we set sail, passed it the first trial, thus being without company we came to an anchor at *La Prairie* near the *Isle Au Coudre*.

The seventh we continued our way to the *isle Au Coudre*, and from thence to Mathan, where there arose a light north wind, the danger whereof our captain being sensible (especially at that season) confessed we had much to fear; he therefore thought it necessary for us to seek a harbour, where we might be sheltered from the storm which threatened us: shortly after the wind obliged us to veer about.

The next day being the eleventh of the month about eight o'clock in the morning, it chopped about to N. N. E. N. E. E. N. E, and E, &c. and thence to S. S. E, where it blew near two days. During all this time, we beat off and on the *isle* of *Anticosti* (near the mouth of the river St. Lawrence) with our top sails reefed; but when the wind had got round to

S. S. W. we steered S. E. by E, and S. E, till the fourteenth in the morning. This day we endeavoured to make the coast, but ran aground about a quarter of a league from land, on the end of a reef of flat rocks, about eight leagues from the south end of Anticosti: the strokes which our ship gave were so frequent, that we feared every minute she would open under us.

The weather certainly must have been very bad, and the sailors in despair of our being saved, since not one of them would venture to furl the sails, although the great working which they caused to the ship tended to expedite our loss: the water rushed in violently; fear took away all presence of mind from most of our people, and the general disorder seemed to announce our death.

Without our gunner our situation would have become far more dreadful; he ran to the bread room, and although the water had already entered there, he threw up a parcel of biscuit between decks. He thought likewise that some musquets, a barrel of powder, and a box of cartridges might be useful to us in case we escaped the present danger: for which reason he caused them to be carried upon deck. His precaution was not useless, and had it not been for that, I should now have been deprived of the satisfaction of giving you this account.

The sea and the wind were equally boisterous, neither of which abated. The waves had carried away our rudder, and we were forced to cut away our mizzen mast and cast it to larboard side. We then hoisted out our yawl, taking care to pass her forward,

lest she might be driven and battered against the ship. The prospect of death and the hope of retarding it, gave courage to all the people, and although we were certain of being miserable in that uninhabited island, at least for several months, each of us thought it much best to expose ourselves to the greatest sufferings for the preservation of life.

After having launched our yawl, we suspended the longboat by tackles, in order the more easily to embark what we had and get off, to preserve ourselves from the waves which probably would have driven us against the ship if we had not quickly got clear: But it is in vain for men to depend upon their own prudence, when God intends to lay his hand upon them all their precautions are useless.

We got into the boat to the number of twenty persons, and immediately the ring of the fore tackle gave way; judge of our situation: the boat remained suspended behind, and of those that were in her many fell into the sea; others remained hanging to the benches; and some by means of the ropes alongside the ship got on board again.

The captain seeing the disaster caused the tackle abaft to be either cut or lowered, and the boat coming again into trim I jumped into her in order to save Messrs. Levegue and Dufresnois, who were near being drowned: In the mean time our boat was so much battered that the water entered on all sides. No rudder, no strength; a dreadful wind; an incessant rain; a sea in fury and reflux: what could we expect but approaching dissolution? We used our efforts nevertheless in order to get off,
one

One party threw out the water, an oar served us for a rudder, every thing was defective or contrary: and to compleat our misfortunes, two waves which broke over us, gave us the water up to our knees; a third would inevitably have sunk the boat under us. Our strength diminished as it became more necessary, we made but little way, and feared with reason that our boat would fill with water before we could get to shore. The rain prevented us from discovering a proper landing place, all that we saw appeared very steep; or rather we saw nothing but death.

I thought it was time to exhort the people, to put themselves by an act of contrition in a state for appearing before God. I had hitherto deferred doing it, lest I should augment their fear or damp their courage; but it was now no time to withhold, and I would not have to reproach myself in not having discharged my duty. Each one said his prayer. It was a very moving spectacle, to behold the men while they were rowing and throwing out the water, praying the Lord to have mercy upon them and pardon their faults, which might render them unworthy to partake of his glory: at length they became resigned to death and waited for it without murmuring: as for me I recommended my soul to God. I recited Miserere aloud, and all the people repeated it after me. I saw no room for hope, the boat was ready to go to the bottom, and I had already covered my head with my cloak, that I might not behold the moment of our destruction; when a sudden gust of wind drove us violently on shore.

You may imagine with what eagerness we jumped out of the boat; but we were not altogether free from danger: many waves broke over us at different times, some beat us down, and we were very near being carried into the sea again: nevertheless we resisted their violence, and got clear after swallowing much water and sand.

In this confusion one of the people had the thought to lay hold of the painter, which was tied to the boat, without which precaution we should have been lost, as you may see in the sequel.

(To be continued in our next.)

To the PUBLISHER of the PENNSYLVANIA MAGAZINE.

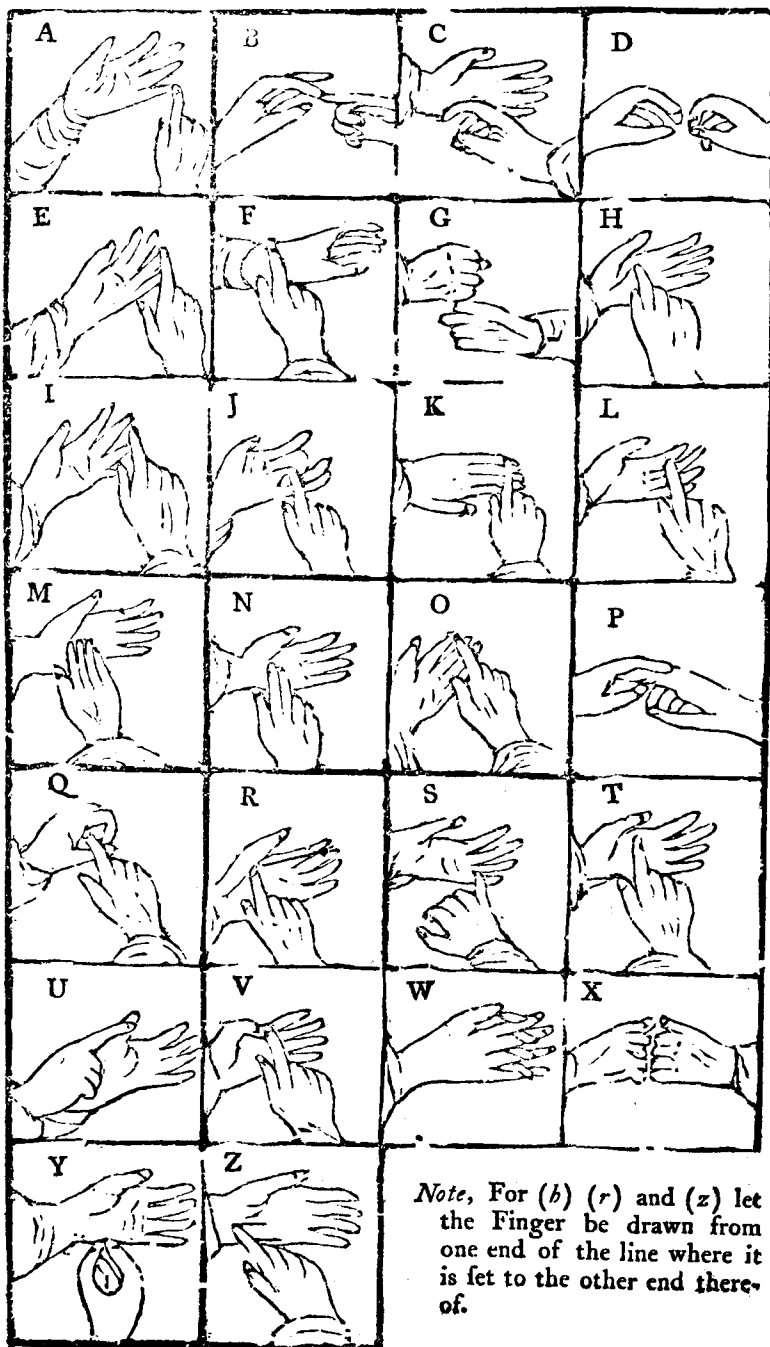
SIR,

Your readiness to oblige the public with every thing useful or entertaining that may be offered to your Press, induces me to send you the following compendious, easy and secret method of *Dumb Speech*; which though it hath been published before, will probably be new to the greatest part of your readers: It occurred to me on seeing the contrivance for carrying on a secret Correspondence by means of disguised Alphabets, in one of your Magazines. If matter of more important use should at any time fail, this trifle may occupy a place in your agreeable miscellany. By inserting it you may amuse some of your Subscribers, and oblige

A Correspondent.

DUMB SPEECH, or the art of conversing by the FINGERS ONLY, as well in the dark as in the light.

THIS invention consisteth of a natural alphabet composed



on the human hand, and may be learned in the space of an hour, and executed with so much readiness, when often practised, that you may be able to express your sentiments sooner this way, than the most skilfull artist can write his words at length with pen and ink.

It is to be observed that the four fingers and the thumb of the left hand stand for the five Vowels. Thus the tip of the little finger being touched signifies *a*, the ring-finger *e*, the middle finger *i*, the fore-finger *o*, and the thumb *u*.

The Consonants are expressed thus:

B, By the thumb and fore-finger of the left hand joined by the fore-finger of the right hand.

C, By laying the fore-finger of the right hand semicircularly in the palm of the left,

D, By joining the two thumbs and the two fore-fingers.

F, By crossing the wrist with the fore-finger.

G, By putting the two fists one upon another.

H, By drawing the fore-finger round the hill of the thumb.

K, By the fore-finger of the right hand laid on the back of the four-fingers of the left.

L, By the fore-finger of the right hand laid within the fingers of the left.

M, By putting three fingers in the palm of the hand.

N, By putting two fingers in the same manner.

P, By the fore-finger of the right hand put between the fore-finger and thumb of the left.

Q, By compassing the fore-finger of the right hand with the fore-finger and thumb of the left.

R, By drawing the fore-finger of the right hand quite along the middle of the left.

S, By joining the two little fingers cross ways.

T, By laying the fore-finger of the right hand directly across the palm of the left.

V, *Consonant*, by touching the thumb nail.

W, By putting all the fingers over one another almost cross.

X, By connecting the knuckles.

Y, By putting the fore-finger and thumb of the right hand to the side of the left.

Z, By making the letter on the palm of the hand:

(See the Plate.)

The use of this method is not only to signify our intentions at a distance, and in the light, but in company, so as not to be perceived, and in the dark. For, whoever is master of this alphabet, need only lend his hand concealed under a hat, a table, or behind him, to one that is also versed therein; and he may soon discover his friends mind with all the secrecy imaginable, by feeling the same figures or letters made on and about his hand, as he would have made on his own hand, to express the same thoughts to his friend; because by this way, the person to whom he speaks apprehends as well in the dark by feeling, as if he saw the same actions performed in the light.

Nor can any thing be contrived easier (when any person has this copy of the whole 26 figures here engraved before him) than to make such and such signs by his fingers as (according to the rules prescribed) represent such and such letters to make up the word he would express. This is as easy to be performed as it is for a skilfull musician to play off a tune at sight.

Nevertheless, let no one imagine he can arrive to perfection in this
fort

fort of conversation, 'till he can express the whole alphabet in its alphabetical order (without looking at these instructions) with great readiness. As a boy ought to learn to make his letters, before he attempts to write words.

To what has been said, it is necessary to add, that if you desire to *affirm* a thing, point to the *eye*; if to *deny*, point to the *nose*: But if you would neither *affirm* nor *deny*, point one finger upon the *eye* and another upon the *nose*; which signifies *I do not know*, or the matter is to me *indifferent*. If you would express two letters together, as double *o*, double *e*, double *f*, or any other (except those that are deciphered by more than the fore-finger of the hand) you may do it either by two fingers once, or else at twice, as suits your fancy best. And *note*,—The throwing out of the hand from the body, in way of discourse, always signified *and*,

EXAMPLES.

Suppose you was master of this alphabet and would salute your friend who has learned the same, *Good morrow Sir!*

You do it, by putting the two fists upon each other, which signifies *G*.

By two fingers put upon the fore-finger of the left hand, which is *oo*.

By two thumbs and two fingers joined which is *d*.

When the word is ended, point directly into the middle of the hand: and give the same notation at the end of every word.

Again, by three fingers in the middle of the hand is signified *m*.

By the top of the fore-finger *o*.

By two fingers drawn along the hand *rr*

By the top of the fore-finger *o*.

By the fingers cross-ways over one another *w*.

i. e. *morrow*.

The two little fingers cross-ways *S*.

The top of the middle finger *i*.

Draw along the inside of the left hand for *r*.

i. e. *Sir*.

These three notations carried in memory will be your compliment, *Good morrow Sir*.

And after this manner all other words may be as regularly composed as by pen and ink, or any other method.

The History of URIEL ACOSTA, as related by himself.

URIEL ACOSTA, of Jewish extraction but of Christian parentage, his ancestors having been compelled to profess Christianity, was born in the city of Oporto in the kingdom of Portugal, at the latter end of the 16th century. His father, he says, was a sincere Christian, and being a man of character and substance, gave him a polite and liberal education. He was instructed, as is the custom there, in the principles of the Roman Catholic religion, about which, however, he was soon perplexed with doubts and difficulties, particularly in regard to the article of confession and absolution. He followed at this time, not being twenty-two, the study of the law, and when he was about twenty-five, he obtained an ecclesiastical dignity, viz. that of treasurer in a collegiate church.

At length being dissatisfied with the Christian faith, and knowing that both Jews and Christians acknowledged the inspiration of the Old Testament, whereas the gospel is believed by the Christians only, he carefully applied himself to the study of Moses and the prophets, and, in short, became, as he tells us, upon conviction, a Jew. This determined him to abandon, if possible, a country in which he could no longer remain with safety, nor could he without great danger make his escape; though at last he did effect it, for after resigning his treasurer'ship, and quitting a noble house in Oporto of his father's own building, he got undiscovered on board a ship, together

ther with his mother and brothers, whom he had brought over to his own way of thinking, and arrived safe at Amsterdam. Here he found the Jewish religion fully tolerated, and, as their law requires, was immediately circumcised.

In a few days, however, he perceived that the modern Jews had widely departed from the customs and ordinances enjoined by Moses, which occasioned him to remonstrate to the rulers, but in vain; for the least non-compliance he was threatened with excommunication. And as, instead of being intimidated, he still persisted in what he thought his duty, this sentence was thereupon denounced against him with such severity, that even his brothers, to whom he had been preceptor, when they met him in the street, were afraid to speak to him.

Upon this Acosta determined to write and publish his defence; and while he was engaged in this work, he was convinced, he says, by diligent enquiry, that the rewards and punishments of the Mosaic law were only temporary, that great law-giver being wholly silent in regard to the immortality of the soul and a future state. At this his enemies exulted, hoping by this means to irritate the Christians also against him, and with this view, before his book was printed, they engaged a certain physician to publish a treatise on the immortality of the soul. This was in the year of the world 5383, which answers to that of Christ 1623. In this work Acosta was greatly vilified, and abused as being a disciple of Epicurus, though at that time, he says, he was such a stranger to the tenets of that philosopher, that, judging of them by hearsay only, he had often arraigned them, for which, on better information, he was sorry and ashamed. After this, the very children, encouraged by their parents, insulted him publicly in the streets, calling him a heretic and a renegade. They even assaulted him in his house by throwing stones, and using all possible means to disturb and molest him. And on his publishing an answer to the above mentioned treatise, in which he denied the soul's immortality, the rulers of the synagogue accused him to the magistrates as an enemy not only to Judaism but also to Christianity. Upon this he was committed to prison, where he was confined eight or ten days, and was then discharged upon bail, after paying a fine of 300 florins, and forfeiting all the copies of his work. (This work was entitled, *An enquiry into the philosophical traditions compared with the written law.*)

Some time after this Acosta began to entertain doubts of the authenticity, even of the Mosaic law, and at length, he says, was persuaded that that also was a fiction. And now thinking it needless to continue any longer an exile from society, being excommunicated by the Jews, and ignorant even of the language of the other inhabitants, he determined to pay an implicit obedience to the elders, and accordingly, after fifteen years separation from them, he returned once more into their communion, retracting all he had said, and subscribing to their decrees.

In a few days, however, Acosta was informed against by a nephew who lived with him, concerning his food, the manner of preparing it, and other particulars, by which it appeared he was no Jew. This occasioned him fresh uneasiness. His brothers and kinsmen (thinking the honour of their family at stake) were now his bitterest enemies, and left no means untried to distress and ruin him. His cousin-german, in particular, prevented a marriage which (being then a widower) he was on the point of concluding, and prevailed with his brother to keep all his fortune in his hands, and to break off all correspondence with him. The Rabbis also, and populace persecuted him more than ever. Add to this, that having been consulted by two Christians, who came from London, the one an Italian, the other a Spaniard, who seemed willing, on account of their poverty, to profess themselves Jews, and having dissuaded them from it, telling them the yoke they must undergo, these wretches, for the sake of lucre, betrayed and informed against him to his dear friends the Pharisees. For this he was immediately convened before the great council, where he was told that if he was a Jew he must submit to their sentence, and, if not, he should be again excommunicated. The sentence being then read, seemed to him so shameful and severe, that, commanding his temper, he calmly replied, 'That he could not possibly submit to it.' Immediately excommunication was denounced against him; not contented with this, themselves, and even their children, infligated by them, spit upon him in the streets; they did not, indeed, stone him, because they could not. This continued for seven years, during which time he was constantly persecuted on one side by his relations, and on the other by the populace. If he was ill, no one came near him; if he wanted an arbitration, none would undertake it, he must go to

aw—a tedious and an expensive remedy! At length, being quite harrassed, and even desperate, Acosta determined to submit to every thing rather than continue such a forlorn and miserable out-cast. How his sentence was executed shall be related in his own words :

“ I entered the synagogue, which was crouded with men and women, as if for a show, and in proper time I walked up to the raised desk in the middle of it, and there read with a loud voice, a writing prepared by the rulers, in which I confessed that I deserved to suffer a thousand deaths for the crimes I had committed, namely, my breach of faith, which I had so flagrantly violated, that I had even persuaded others not to embrace Judaism, for whose satisfaction I was willing to obey their ordinance, and to submit to the sentence that had been pronounced against me, promising never more to relapse into the like sin and wickedness. When I had finished, I descended from the desk, and the chief ruler came up to me, and in a whisper bade me step aside to one corner of the synagogue. I obeyed, and the door keeper ordered me to undress myself. I stripped myself naked to the waist, tied a napkin round my head, pulled off my shoes, and held up my arms, embracing, as it were, one of the pillars, to which the door-keeper then bound my hands. After this, the precentor gave me with a thong nine and thirty lashes, as by the sentence of the law the number must not exceed forty, Deut. xxv. 3. While I was scourged a psalm was sung. I then sat down on the ground ; and the preacher coming up to me absolved me from my communication, and thus the gate of Heaven, so long shut, was again opened to me. After this I put on my cloaths, and went to the threshold of the synagogue, where I lay down, the door-keeper supporting my head. Then all who went out, young and old, stepped over me; that is, lifting up one foot, they trode upon me with the other ; and when all was over, and none remaining, I rose up, and being cleaned from the dust by him who assisted me, went home. Think, O reader, what a sight it was to behold an elderly man, of no mean condition, a man who was naturally modest, even to a fault, stripped naked in a public assembly, before women and children as well as men, and there scourged by the sentence of such as were rather abject slaves than judges. Consider how grievous it must be to fall at the feet of my inveterate enemies, from whom I had received so

many insults, so many injuries, and by them to be trampled on. Think that my own brothers, sprung from the same parents, educated in the same house, had used their utmost endeavours to accomplish this, forgetful of the affection I had always shewn them, and of the many favours I had, through life, conferred upon them, for which all my recompence was disgrace, ruin, and outrages, so base, so heinous, that I am ashamed to relate them.”

The above narrative is extracted from a Latin treatise called *Exemplar humane Vitæ*, in the latter part of which, Acosta arraigns the doctrine of a future state and revelation in general. The conclusion of it is as follows :

“ At one thing, among others, I am much surprisèd, and truly surprizing it is, viz. how the Pharisees dwelling among Christians, are allowed to enjoy so much liberty as even to sit in judgment ; and indeed I may say, that if Jesus of Nazareth, whom the Christians worship, was now to preach at Amsterdam, and the Pharisees should again be disposed to scourge him for arraigning their traditions and hypocrisy they might freely do it. This is certainly, most ignominious, and ought not to be suffered in a free city, which professes to protect men in the enjoyment of peace and liberty, yet does not protect them from the injuries of the Pharisees ; and when a man has no defender or avenger, it is no wonder that he endeavours to defend himself, and to revenge the injuries he has received. Thus you have the true history of my life, and I have set before you the part I have acted on this most vain theatre of the world. Now judge rightly of me, O ye sons of men, and, without prejudice, freely and truly pronounce my sentence. And if any thing herein contained, should excite your compassion, acknowledge and bewail the miseries of mankind, of which you yourselves, also are partakers. And that nothing may be wanting, know, that the name by which I was called when a Christian in Portugal, was Gabriel Acosta, and that by the Jews, (whose religion I with I had never professed) with a little alteration, I was called Uriel.”

The above mentioned treatise, together with a refutation of the doctrinal part, by the celebrated Philip a Limborch, is annexed by him to his *Amica cum erudito collatio Judæo*, printed at Gouda, in 1687, and the account he gives of it, and

and of its author's tragical end, is as follows :

" This treatise, seems to have been composed by Gabriel or Uriel Acofta, a few days before his death, and after he had determined to die. For, burning with revenge, he first resolved to kill his brother, (others say his cousin-german) by whom he thought himself highly injured, and then himself. With this design, he fired a pistol at his brother (or cousin) as he passed by his house; but missing his aim, and seeing himself detected, immediately shutting the door, he with another pistol, pre-

pared for that purpose, in a shocking manner dispatched himself. This treatise was found in his house, a copy of it was found among the papers of my great uncle Simon Episcopius, and so came into my hands."

By considering the time when the physician's book on the immortality of the soul was published, viz. 1623, and the two periods in which Acofta lived in a state of excommunication, we may thence conclude, though not exactly, that his death must have happened about the year 1645.

SELECT PASSAGES from NEW PUBLICATIONS.

A Dissertation, by Way of Inquiry into the true Import and Application of the Vision related Dan. ix. ver. 20, to the end, usually called, Daniel's Prophecy of Seventy Weeks. By Benjamin Blayney, B. D. Fellow of Hertford College. 4to. 2s. 6d.

MR. Blayney informs us, that he was led into the present inquiry by some ingenious remarks which he had received from the bishop of Dromore, to whom he had sent an extract of the eight last verses of the ninth chapter of Daniel, from the ancient version of the Seventy, lately discovered and published at Rome. He has availed himself of this additional help, together with other manuscripts and versions which he appears to have carefully consulted. His study and criticism produces a translation very different from that in the common English Bible. We will first lay this translation before our readers, and then add a few farther extracts :

" **SEVENTY, SEVENTY**

years of rest (or desolation) have been upon thy people, and upon thy holy city, to check the revolt, and to put an end to sins, and to make atonement for iniquity, and to bring again the righteousness of ancient times, and to seal (that is, to authenticate) the divine oracle and the prophet (Jeremiah) and to anoint (that is, to sanctify anew) the most holy things.

" *And thou shalt know and understand; that from the going forth of a decree to rebuild Jerusalem, unto the Messiah the Prince, shall be SEVENTY and SEVEN WEEKS and THREESCORE and TWO YEARS; it shall be rebuilt, still enlarging itself, and becoming more and more considerable, even amidst times of distress.*

" *And after the times SEVENTY SEVEN and THREESCORE and TWO, Messiah shall cut off, from belonging to him, both the city and the sanctuary: the Prince that shall come shall destroy the people; and the cutting off thereof shall be with a flood (that is, a hostile invasion) and unto the end of a war carried*

on with rapidity shall be desolations.

"But he shall confirm a covenant (or make a firm covenant) with many for one week; and in the midst of the week he shall cause the sacrifice and meat-offering to cease; and the abomination of desolation shall be upon the border; (that is, encompassing and pressing close upon the city and temple) and an utter end, even a speedy one (or, even until an utter end, and that a speedy one) shall be poured upon the desolated."

As it is not uncommon in the Hebrew language, by way of emphasis, to reiterate the same word, Mr. Blayney supposes that instead of *seventy weeks* in the beginning of the 24th verse, the number *seventy* ought to be repeated, as he has given it in the above translation: to confirm which supposition he observes the Hebrew words, for *weeks*, and for *seventy*, are very nearly the same, and in this place the words are literally alike, the *vau* being omitted in most manuscripts.

M. Michaelis supposes the true reading of that part of the 25th verse, which stands in our common version, unto *Messiah the Prince*, to be, unto the *Messiah, and the Prince or General*, meaning by the latter the Roman General Titus: but Mr. Blayney approves of our English translation in this place, which refers the title of *Prince* to our Saviour. His account of the numbers in this verse is very different from the common rendering, which says, *seven weeks, and threescore and two weeks*.—In support of his translation he says,

'In the Greek version of Daniel by the Seventy, lately published from an ancient manuscript, long sought after, and at length happily discovered in the Chigian library at Rome (in which, tho' there appears much mangling, interpolation, and transposition, some valuable

readings have been preserved) the numbers are repeatedly given in two places of this passage, *seven and seventy and sixty two*; and in one of the places we find, *times*, added to the numbers *seven and seventy*, and, *years*, to the numbers *sixty two*. These numbers I apprehend to be according to the true and original reading, and we may trace the vestiges of them in the Hebrew printed copy itself, neglecting the vowels only, and allowing a very small and easy variation.—Compare, he adds, the numbers thus restored and determined, with the historical dates according to the received chronology, and you will see an accomplishment of the prophecy to an astonishing degree of exactness. For reckoning *seventy seven weeks*, or 539 years from the date of Cyrus's decree, which is allowed to have taken place in the 536th year of the vulgar Christian æra; and consequently the birth of Christ, the first coming of the Messiah, which by the learned is now pretty generally agreed to have been in the third or fourth year before the commencement of that æra, will fall within the course of the *seventy seventh week*.—And farther, if the full period of *seventy-seven weeks* be lengthened onwards by the addition of *threescore and two years*, we shall then arrive at the *sixty-sixth* year of the Christian æra, the very year of the breaking out of the Jewish war, which our Saviour himself frequently points out for the time of his second coming. So precisely and literally beyond conception was this prediction verified, in a divided, as well as a compounded sense, that from the going forth of a commandment, or decree, to rebuild Jerusalem, unto the Messiah the Prince, should be *seventy and seven weeks, and threescore and two years*."

As to the *numbers* in the following verses, together with other criticisms, we must leave our readers to consult the work itself, and we shall finish this article by a few extracts from the conclusion:

'Some perhaps, observes our author, may be dissatisfied at not finding any longer in this prophecy, the proof of that particular article of Christian faith which has commonly been understood to be witnessed in it. Far, very far, am I for wishing to weaken any part of that evidence, which is afforded us for the confirmation of any of those sacred truths, which are most surely believed among us. But if the doctrine of our Saviour's

Saviour's death for the sins of mankind be not here to be met with in reality, as I am persuaded it is not, who can be justly blamed for acknowledging the truth? Nor do I think the credibility of the doctrine is in the least degree shaken or affected by the want of such an attestation. For if the illustration of this prophecy tends to the confirmation of the gospel truth in general, it tends also to the confirmation of every particular article which that gospel teaches. And I know not what it doth teach, if it doth not teach with the greatest plainness and perspicuity, that *Christ Jesus died for our sins, and not for his own, the just for the unjust, that he might bring us to God.* This at least I am certain of, that if any one should be so weak and unsettled in the faith, as to remain unconvinced by the express declarations made on this head by our Saviour and his apostles, he would hardly be persuaded by any additional testimony, that could possibly be derived from the words of this prophecy.

One word or two more let me add, with respect to the purpose and design of revealing this heavenly vision. Some persons have seemed to imagine, and have argued on the supposition, that the matter of this prophecy must needs be considered as of a favourable kind, and not to contain threats of evil, as we see it does, because it was delivered to Daniel in answer to his prayer, and by way of consolation to him, at the same time that he is declared to be in especial favour with God. But I see not the least ground for such a presumption. All, I think, that can reasonably be concluded from its having been granted in consequence of Daniel's prayer, is what I have already inferred at the beginning of this inquiry; namely, that it might fairly be expected to have been in point, or at least not foreign to the matter of the supplication. And on this footing it was surely a distinguishing mark of God's great favour towards him, that he should be thought worthy to participate of the divine counsels at first hand, of what nature soever these counsels were, and should be employed as an instrument of conveying that knowledge to others. The beginning of the vision indeed sounded favourably; but the end was exceedingly harsh and bitter; and undoubtedly must have appeared so to one, who felt for his country so affectionately as the prophet Daniel did. But what then? Must God alter and reverse the order of his decrees, or even suppress and keep out of sight the afflictive part of them, when it was

otherwise convenient to make them known, for fear of adding to the sorrows of this good man? Or when do we find him so intemperately lavish of the miraculous interpositions of his providence, as to make such high and important discoveries of his future designs, merely to gratify the curiosity of, or impart some consolation to, an importunate individual, how exemplary, or how acceptable soever for his piety?—Again, as little reason is there to suppose, that this revelation was given by way of seasonable and friendly warning to the Jewish nation, in prospect of exciting them to repentance. In other places they are earnestly called on to reform their misdoings, are shewn the necessary consequences of their persisting in wilful disobedience, the judgments and the promises of God are conditionally held forth to them, and no means left untried to revive in their minds a sense of duty, whenever it seemed to decay or lose ought of its proper influence among them. But in Daniel's predictions we see, for the most part, no condition annexed, all is absolute and simply declarative, and most certainly to be performed in its season; doubtless, because God, who foretold the evils, foresaw at the same time the provocations that would infallibly lead to them. A warning however we may safely conclude was intended, but not to them whose fate was inevitably pronounced, but to others in succeeding ages, to convince them that all this was not the effect of blind chance, but that the counsel of the Almighty had planned it, and his right hand brought it to pass; and to engage them for their own benefit to attend to and consider these dispensations of his providence. *All these things happened unto them for examples, and they are written for our admonition, on whom the ends of the world are come.* Happy if we duly apply the admonition, and suffer it to have its proper effect and influence on our conduct!

Cursorory Remarks made on a Tour through some of the Northern parts of Europe, particularly Copenhagen, Stockholm, and Petersburgh. By N. Wraxal, jun. 8vo. 5 s.

THIS ingenious traveller justly observes, "that the survey of nations and view of foreign

foreign and dissimilar modes of acting and thinking to our own, is not only formed to enlarge the human mind, and correct its early prejudices, but it is calculated to charm and delight in a supreme degree, as it has for its basis two passions, most powerfully conducing to pleasure, I mean novelty and admiration;”

As he travelled on a more laudable principle than the generality of those who travel, so his steps were judiciously directed to those parts, where the greatest novelties were to be expected, and where the objects of his attention were likely to be more curious and interesting to a philosophical mind, than the *grand tour* so often made, and so often described. If he should be thought to have moved with great velocity in passing over near 3000 miles round the Baltic, in little more than five months; it ought to be considered, that his gratifications were oftener of a mental than of a sensual kind, and that the body is more impatient under disagreeable circumstances than even the mind: the want of accommodations which an English traveller feels perhaps more than any other, and the general poverty of the countries he visited, made him glad to hurry from the place of departure, to that of his destination, as speedily as he could, meeting with few temptations on the road to protract his journey.

The following particulars, relating to the unfortunate Count Struensee, dated from Copenhagen, will not be unacceptable to our readers.

“ I promised in my last letter to give you some little account of the court. I must, however, premise, that I have not

had the honour of being presented to the Sovereign here, as is customary with strangers from the other kingdoms of Europe. It is sufficient that I am an Englishman not to with it; and indeed, with so jealous an eye are we regarded at present, in this capital, that I can assure you, that I have it from the most respectable and incontestable authority, that so little individual as myself, so humble and unknown a traveller as I am, is not only publicly thought of, but even suspected as a spy, because I come from England, and have no avowed motive, except curiosity and knowledge. I have never, therefore, been at the levee, which is every Friday; but I go to the drawing-room, and mingle unnoticed among the crowd. I was there last night, when his Majesty, the Queen Dowager, and Prince Frederic the king's brother, were present. To give you a picture of the court as it now exists, I must carry you back to the time of the late celebrated and unhappy favourite, Count Struensee. I have made it my endeavour, since my arrival here, to gain the most authentic and unprejudiced intelligence respecting him, and the late extraordinary revolution, which expelled a queen from her throne and kingdom, and brought the ministers to the scaffold. I shall only inform you of some few anecdotes, which elucidate his character, and with which you may be unacquainted; though, as I never perused the printed account of his life and trial, which appeared in England, you must excuse me if I repeat what you have seen there.

Struensee, as you know, had not any noble blood in his veins, or consequently any hereditary and prescriptive title to the immediate guidance of affairs of state. Fortune, and a train of peculiar circumstances coinciding with his own talents and address, seem to have drawn him from his original mediocrity of condition, and placed him in an elevated rank. He originally practised physic at Altona on the Elbe, and afterwards attended the present king of Denmark on his travels into England, in quality of physician. On his return, he advanced by rapid strides into the royal favour, and seems to have eminently possessed the powers of pleasing, since he was equally the favourite of both the king and queen. He was invested with the order of St. Matilda, instituted in honour of the queen, created a count, and possessed unlimited ministerial power: His conduct, in this sudden and un-

common

common eminence, marks a bold and daring mind; perhaps I might add, an expanded and patriotic heart. Unawed by the precarious tenure of courtly greatness, and more peculiarly of his own, he began a general reform. The state felt him through all her members; the finances, chancery, army, navy, nobles, peasants,—all were sensible of his influence. He not only dictated, but penned his replies to every important question or dispatch; and a petition, or scheme of public import and utility, rarely waited two hours for an answer. At present, I am told, you may be two months without receiving any. The civil judicature of this capital was then vested in thirty magistrates. Struensee sent a message to this tribunal, demanding to know the annual salary or pension annexed to each member: rather alarmed at this enquiry, they sent an answer, in which they diminished their emoluments two-thirds, and estimated them at 1500 instead of 4000 rix dollars, (about 7s. 6d. currency.) The Count then informed them, that his Majesty had no farther occasion for their services, but in his royal munificence and liberality, was graciously pleased to continue to them the third part of their avowed incomes, as a proof of his satisfaction with their conduct. He at the same time constituted another court, composed only of six persons of approved integrity, to whom the same power was delegated. He proceeded to purge the chancery, and other bodies of the law. Then entering on the military department, he at one stroke broke all the horse-guards, and afterwards the regiment of Norwegian foot-guards, the finest corps in the service, and who were not disbanded without a short, but very dangerous sedition. Still proceeding in this salutary but most critical and perilous achievement, he ultimately began to attempt a diminution of the power of the nobles, and to set the farmers and peasants at perfect liberty. You must not,—you will not wonder that he fell a victim to such measures, and that all parties joined in his destruction. These were his real crimes, and not that he was too acceptable to the queen, which only formed a pretext. It was the minister, and not the man, who was become obnoxious. I do not pretend, in the latter capacity, either to excuse or condemn him; but as a politician, I rank him with the Clarendons and the

More's, whom tyranny, or public baseness, and want of virtue, have brought in almost every age, to an untimely and ignominious exit; but to whose memory, impartial posterity have done ample justice."

Such it seems are the reports on the spot, which may be collated with those of wider circulation; without the hope of our speedy knowing, with certainty, the secret springs of those political events which happen in our own days. The ways of statesmen are past finding out; and they must be young in history and politics, who give ministers the credit of conducting public measures upon the common principles of private morality: nor are instances wanting, recent as well as ancient, to illustrate the danger of attempting reformation in courts.

Of Count Brandt, we have the following account:

"This unfortunate man rose chiefly under Struensee's auspices, though he was originally of an honourable descent. During the residence which the court made at one of the royal palaces, that of Hershholm, it happened that his majesty quarrelled with Brandt, and which was singular enough, challenged him. This the Count, you may imagine, declined. When they met soon after, the king repeated his defiance, and called him coward, and Brandt still behaving with temper, as became a subject, he thrust his hand into his mouth, seized his tongue, and had very nearly choked him. In this situation can it be wondered at, that he should bite the king's finger, or strike him, or both? Self-preservation must necessarily supersede every other feeling at such a moment, and plead his pardon. By Struensee's mediation the quarrel was immediately made up, and the king promised never more to remember or resent the circumstance of his striking him. Yet was this blow given to preserve himself from imminent destruction, and from the fury of an enraged man, made the pretence for his condemnation. They said he had lifted his hand against the king's sacred person, which was death by the laws of Denmark.—His lawyer

lawyer, I am told, made an excellent defence for him, and very forcibly remarked the very essential difference between assaulting his sovereign, and only defending himself from a private attack. "One of our former monarchs, said he, (Christian the Vth.) was used frequently used to unbend himself among his nobles: on these occasions, it was his custom to say, "The king is not at home." All the courtiers then behaved with the utmost freedom and familiarity, unrestrained by the royal presence. When he chose to resume his kingly dignity, he said,—"The king is again at home." But what, added he, must we do now, when the king is never home?"—This seems more like the speech of an Englishman than a Dane, and breathes a manly and unfettered spirit.

"The skulls and bones of these unhappy men, are yet exposed on wheels about a mile and a half out of town: I have viewed them with mingled commiseration and horror. They hold up an awful and affecting lesson for future statesmen.

Adding such facts to these with which all history is crowded, what conclusions will free and liberal minds draw as to royalty? comparing their sacred Majesties of Prussia and Denmark together, will they not think that kings are equally terrible, whether they are distinguished by genius, or by a total want of it? and that it is least dangerous to have a king of plain common sense, who can discover that two and two are four, without making a mistake, and without having any pretensions to depth of penetration? After all, contingent circumstances, may render a positive decision on such a question, extremely difficult.

From Denmark Mr. W. proceeds to Sweden, he describes Stockholm, Carlscroon, and the iron mines of Danmora, in an amusing intelligent manner; and treats of the late well known revolution that took place in that country.

The reader will be well entertained by M. W.'s description of Petersburg, the Empress, her court, and palaces; together with his remarks on the character and conduct of the Czar Peter I. Our fair countrywomen may perhaps derive some satisfaction beyond that of merely gratifying their curiosity, in reading his account of the Russian ladies.

"The genuine Russians who are unadulterated by a commerce with other nations, evidently partake much more of Asiatic than of European manners: the men among the lower class universally wear the beard, in defiance of all the rigorous edicts issued by Peter the I. to abolish this barbarous custom. The women in general only bind their heads with pieces of silk or linen, very nearly resembling in appearance the eastern turband, and accommodate the other parts of their dress pretty nearly to ours. I have, however, seen many of them in the old Muscovite habits of the different provinces, which are curious and grotesque in the highest degree. In some the head-dress projects six or eight inches from the forehead, and is enriched with pearls; in others, it is a sort of bonnet laced, and sitting close round the head; nor is the rest of their habit less singular.

"I am only just from being a spectator of one of their customs, at which I could not help being a little surprised. It was a promiscuous bathing of not less than two hundred persons of both sexes. I know you will recollect lady Montague's description of the baths of Sophia, and expect somewhat of the same nature; but nothing can be more opposite or unlike. The vivid colouring of her pen, has called up a scene more voluptuous and glowing, than any which Ovid imagined, or Titian drew; we see the Houris of Mahommed realized, and beauty in all its naked magnificence; but this was a sight rather expressive of disgust than desire, and to which only curiosity could have ever led me. There are several of these public bagnios in Petersburg, and every one pays a few copiques (value an English halfpenny) for admittance. There are, indeed, separate spaces for the men and women; but they seem quite regardless of this distinction, and sit and bathe in a state of absolute nudity among each other.

What

What is equally extraordinary, they go first into a room, heated to so intense a degree, that it is scarce possible to breathe in it; and after having remained there, till their bodies are in the most violent perspiration, they instantly either plunge into the cold water of the Neva, or else throw a quantity of it over them from little buckets, with which they are all provided for this purpose. This may only harden a Russian constitution, but, I believe, would be found to have very different effects on an English one. The greater part of the women were the most hideous figures I ever beheld, and reminded me of Horace's Canidia, for whom they were very proper companions. I counted half a dozen young girls who appeared tolerably pretty, and they never could have been viewed to more advantage than near such foils. As a studier of nature, I confess this as proper a school as can be imagined, since fancy can hardly figure an attitude, which is not to be found here; but as a voluptuary, I would never visit it more.

"A gentleman, with whom I happened to be in company some days since, communicated a remark to me on the Muscovite women, which I thought ingenious, and may very possibly be true. We were talking of the Indian dancing girls, whom I have seen at Goa, Mangalore, and other places on the coast of Malabar, who, it is known, are capable of cohabitation at eleven years of age, and frequently have children at those years: a circumstance resulting in a great degree, to their proximity to the sun, which ripens men as well as plants in those tropical latitudes.

"You must not, however," said he, "apprehend that the same rule reversed holds good among us, and that because an Indian is arrived to maturity at eleven, a Russian is not so till twenty-two. The females in this country are all forced, and brought forward in despite of nature: during the winter months, they are constantly in apartments heated to a vast degree, from which they enter upon a hasty, but hot summer of two or three months. The consequence of this, superadded to their warm baths, of which they are very fond, is, that they want, like every other artificial production, the genuine flavour which only nature can give. That charming firmness and elasticity of flesh so indispensibly necessary to constitute beauty, so delicious to the touch, and so provoking to the appetite, exists not among the Russian females, or in very few of them."—I must own this observation appears not only founded on reason, but was most strikingly exemplified in the assembly where I was present this afternoon.

"Apart from this concealed and uncertain defect, I cannot say much in praise of the charms which the ladies discover; indeed, I am told, the stile of loveliness is not a little different from ours, and that to possess any pre-eminent degree of it, a woman must weigh at least two hundred weight. Prior's criterion will not do here, and they would laugh at his "*Fine by degrees and beautifully less*," as a false and vitiated taste. The late Empress Elizabeth, was one of these ponderous and massy beauties, and such she appears in the portraits I have seen of her."

POETICAL ESSAYS.

For the PENNSYLVANIA MAGAZINE.

A NEW SONG.

Tune, *As Jamie gay blithe gang'd his way.*

AS Colinet and Phæbe sat
Beneath a poplar grove,
With fondest truth, the gentle youth
Was telling tales of love.

Dear blooming maid, the shepherd said,
My tender vows believe,
These downcast eyes, and artless sighs
Can ne'er thy faith deceive.

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From fair to fair, though some there are,
Delighting wild to rove,
Such change thou ne'er from me can'st
fear,
Thy charms secure my love.

Then Phæbe now approve my vow,
By truth, by fondness prest,
A smile assume, to grace thy bloom
And make thy shepherd blest.

A blush o'erspread her cheek with red,
Which half she turn'd aside;
With pleasing woes her bosom rose
While thus the maid reply'd:

M

Full well, dear youth, I know thy truth,
And all thy arts to please;
But, ah! is this a time for blifs,
Or themes so soft as these.

While all around we hear no sound
But wars terrific strain;
The drum commands our arming bands
And chides each tardy swain.

Our country's call arouses all
Who dare be brave and free,
My love shall crown the youth alone
Who saves himself and me.

'Tis done, he cry'd, from thy dear side,
How quickly I'll be gone!
From love will I to freedom fly,
A slave to thee alone.

And when I come with laurels home
And all that freemen crave
To crown my love thy smile shall prove;
The fair reward the brave.
Maryland.

The THREE WARNINGS;

A TALE *.

[From the Gentleman's Magazine.]

THE tree of deepest root is found
Least willing still to quit the ground;
'Twas therefore said by ancient sages
That love of life encreas'd with years
So much, that in our latter stages
When pains grow sharp & sickness rages,
The greatest love of life appears.
This great affection to believe
Which all confess, but few perceive,
If old assertions can't prevail,
Be pleas'd to hear a modern tale.

When sports went round and all were gay
On neighbour *Dobson's* wedding day,
Death call'd aside the jocund groom
With him into another room,
And looking grave—you must, says he,
Quit your sweet bride & come with me.—
With you? and quit my *Susan's* side!
With you? the hapless husband cry'd:
Young as I am—'tis monstrous hard—
Besides, in truth, I'm not prepar'd;
My thoughts on other matters go;
This is my wedding night, you know.

* The excellence of the sentiment conveyed in this tale must apologize for the badness of the justification.

What more he urg'd I have not heard,
His reasons could not well be stronger;
So *Death* the poor delinquent spar'd,
And left to live a little longer.
Yet calling up a serious look,
His hour-glass trembled while he spoke,
Neighbour, he said, farewell? no more
Shall *Death* disturb your mirthful hour;
And further, to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several Warnings, you shall have
Before you're summon'd to the grave,
Willing, for once, I'll quit my prey
And grant a kind reprieve,
In hopes you'll have no more to say,
But when I call again this way,
Well pleas'd, the world will have.

To these conditions both contented
And parted perfectly contented.

What next the hero of our tale befell
How long he liv'd, how wise, how well,
How roundly he pursued his course
And smok'd his pipe and stroak'd his
horse

The willing muse shall tell:
He chaffer'd, then, he bought, he sold
Nor once perceiv'd his growing old,
Nor thought of death as near;
His friends not false, his wife no shrew,
Many his gains his children few,
He pass'd his hours in peace
But while he view'd his wealth encrease,
While thus along life's dusty road,
The beaten track content he trod,
Old time whose haste no mortal spares,
Uncall'd, unheeded, unawares
Brought on his eightieth year.
And now one night in musing mood
As all alone he sat
Th' unwellcome messenger of fate
Once more before him stood.

Half kill'd with anger and surprise,
So soon return'd! old *Dobson* cries.
So soon d'ye call it, *Death* replies
Surely my friend you're but in jest.

Since I was here before,
'Tis six and thirty years at least,
And you are now four score.

So much the worse, the clown rejoin'd;
To spare the aged would be kind:
However, see your search be legal;
And your authority—is it regal?
Else you are come on a fool's errand
With but a secretary's warrant.
Besides, you promis'd me *three Warnings*;
Which I have look'd for nights and
mornings;

But, for the loss of time and ease
I can recover damages.

I know, cries *Death*, that, at the best,
I seldom am a wellcome guest;

But

But, don't be captious friend, at least;
I little thought you'd still be able
To stump about your farm and stable;
Your years have run to a great length,
I wish you joy tho' of your strength.

Hold, says the farmer, not so fast,
I have been lame these four years past.

And no great wonder, *Death* replies,
However, you still keep your eyes;
And sure, to see one's loves and friends
For legs and arms would make amends.

Perhaps, says *Dofon*, so it might,
But I have lately lost my sight.

This is a shocking story, faith!

Yet there's some comfort still, says *Death*
Each strives your sadness to amuse;
I warrant you hear all the news.

There's none, cries he, and if there
were

I'm grown so deaf I could not hear.

Nay then, the spectre stern rejoind,

These are unjustifiable yearnings
If you are lame and deaf and blind

You've had your *three sufficient warnings*
So come along no more we'll part—

He said and touch'd him with his dart;
And now old *Dofon* turning pale
Yields to his fate—so ends my tale.

MONTHLY INTELLIGENCE.

L O N D O N.

*The humble address of the House of
Commons to the King.*

Most gracious Sovereign,

“WE your Majesty's most dutiful
and loyal subjects, the Com-
mons of Great Britain in parliament as-
sembled, beg leave to return your Ma-
jesty the humble thanks of this house for
your most gracious speech from the
throne.

“Permit us, Sir, to assure your
Majesty, that we have long lamented
the condition of our unhappy fellow-sub-
jects in America; seduced from their
allegiance, by the grossest misrepresen-
tations, and the wicked and most in-
sidious pretences, they have been made
the instruments of the ambition and
traiterous designs of those dangerous
men, who have led them step by step
to the standard of rebellion, who have
now assumed the powers of sovereign
authority, which they exercise in the
most despotic and arbitrary manner,
over the persons and properties of this
deluded people.

“Your faithful Commons took a
sincere part in your Majesty's benevo-
lent and paternal desire, rather to re-
claim, than to subdue the most refrac-
tory of your colonies; and excited by
your Majesty's great example, we were
anxious to prevent, if it had been pos-
sible, the effusion of the blood of our
fellow-subjects, and the calamities which
are inseparable from a state of war;
we still hoped that your Majesty's peo-
ple in America would have discerned
the traiterous views of their leaders,
would have considered how ruinous even
their success must be to themselves, and
been convinced that the constitutional

subjection to Great Britain is the free-
est and happiest condition of any civil society
in the known world; but we now see
with indignation, that no other use has
been made of the moderation and for-
bearance of your Majesty and parlia-
ment, but to strengthen the preparations
of this desperate conspiracy; and that
the rebellious war now levied, is become
more general, and manifestly carried on
for the purpose of establishing an inde-
pendent empire.

“We beg leave to assure your Ma-
jesty of our entire concurrence with your
Majesty, in thinking it is now become
the part of wisdom, and (in its effects)
of clemency, to put a speedy end to
these disorders, by the most decisive
exertions; and that we learn, with the
greatest satisfaction, that, for this pur-
pose, your Majesty has increased your
naval establishment, and greatly aug-
mented your land forces, in such a
manner as may be the least burthen-
some to your kingdoms; and we will chear-
fully and effectually support your Ma-
jesty in such necessary measures, and
enable your Majesty, when the occasion
shall require it, to avail yourself of the
friendly offers which your Majesty has
received of foreign assistance. We
thankfully acknowledge the gracious con-
siderations, which induced your Majesty
to send a part of your electoral troops
to the garrisons of Gibraltar and Port
Mahon, in order that a larger number
of the established forces of this king-
dom might be applied to the mainte-
nance of its authority; and we are
bound in duty to return your Majesty
our particular thanks, for pointing out
to us from the throne, the constitu-
tional resources of our well modelled

and well regulated national militia; which upon every great emergency, cannot fail of affording security to your Majesty's realm, and giving at the same time, extent and activity to your military operations

"It is with the highest satisfaction and gratitude we hear the affectionate declaration of the father of his people, that when the unhappy and deluded multitude, against whom this force shall be directed, shall become sensible of their error, your Majesty will be ready to receive the misdeeds with tenderness and mercy; and your Majesty's gracious communication, of your intentions to give authority to certain persons on the spot, to grant general and particular pardons and indemnities, in such manner, and to such persons as they shall think fit, and to receive the submission of any province or colony which may be disposed to return to its allegiance, demands our warmest acknowledgements, and we shall be ready to give our concurrence to such measures as may best contribute to carry your Majesty's wise and humane intentions into execution.

"Every motive and every interest, that can animate the hearts of loyal subjects, call upon your faithful Commons to grant to your Majesty such supplies as the circumstances and exigency of affairs may require; and being fully convinced that the security of those advantages which are derived to the commerce, the manufactures, and the navigation of your Majesty's kingdoms, from the American colonies, must ever depend on their being held in that due subordination to the legislature of Great Britain, in which the constitution has placed, we should be wanting in the duty which we owe to our constituents, ourselves, and our posterity, if we did not engage with our lives and fortunes to support this great and important cause, in which the rights of your Majesty's crown, and the interests of your people are so effectually concerned; and we hope and trust, that we shall, by the blessing of God, put such strength and force into your Majesty's hands, as may soon defeat and suppress this rebellion, and enable your Majesty to accomplish your gracious wish of re-establishing order, tranquillity, and happiness, through all the parts of your united empire."

To which his Majesty was pleased to return the following most gracious answer:

"Gentlemen,

"I return you my hearty thanks for this loyal and dutiful address. I promise myself the most happy consequences; from the dutiful and affectionate assurances of the support of my faithful Commons on this great and important conjuncture; and I have a firm confidence, that by the blessing of God, and the justice of the cause, and by the assistance of my parliament, I shall be enabled to suppress this dangerous rebellion, and to attain the most desirable end of restoring my subjects in America to the free and happy condition, and to the peace and prosperity which they enjoyed in their constitutional dependence, before the breaking out of these unhappy disorders.

PHILADELPHIA.

General SCHUYLER's account of his expedition to Tryon County.

SIR, Albany, Jan. 25, 1776.

ON the evening of the twenty-first, I returned from Tryon county; the following is a narrative of that little excursion.

As I had no troops here to carry into execution the resolutions of the Congress, I was under the necessity of communicating my business to the Sub Committee of this county; which I did, having previously administered an oath of secrecy. Whilst the Committee were devising the means to collect a body of men for this service, and much puzzled what reasons to give for doing it, the letter and affidavit from Tryon county (copies of which I had the honour to transmit you by my last express) came to hand, and the accounts contained in them were made the ostensible reasons for raising the militia. Although I thought two or three hundred men, with the Tryon county Whigs, sufficient to complete my business, yet I readily consented that seven hundred should be called upon, at once to discourage the Tories in other parts of the country, and to give confidence to the Whigs in all parts; but such was the zeal and alacrity of the people, that although the weather was cold in the extreme, it was impossible to prevent their coming up, which they did in such numbers, that by the time I reached Caghawaga, I had very near, if not quite, three thousand men, including nine hundred of the Tryon county militia.

On Tuesday the sixteenth, I marched to Schenectady, and on the evening of that day, a deputation from the Mohawk Indians met us, and delivered me

the

the following speech, in a very haughty tone :

" We intended to have gone down to Albany, in order to speak to you, but thank God that he has given us an opportunity to meet you here, as we have some matters to communicate to you."—To which I gave the following answer.—

" I am very glad to see you here, and I shall be glad to hear what the brothers have to say, as my ears are always open to them."—Whereupon Abraham proceeded as follows:—" Brothers, you lately sent to our place four men, who arrived to us last Sunday morning.— They told us they were sent up to us by you, to inform us of those military preparations, which were making down in this quarter. By them you let us know that you thought it not prudent to send armed men amongst us, without previously notifying us. Likewise, Brothers, your messengers informed us of the reasons of your coming in this manner. You informed us that you had heard that there were a number of men embodied at Sir John's, about Johnstown; you told us likewise, that as soon as they had completed their body, they intended to destroy the settlements up and down the river. You informed us that you were coming up, to inquire into the truth of the report, and who it was that gave out commissions, and what were their designs.

" At the same time you assured us, that no harm was intended against us, the Six Nations, as we had last summer publicly engaged that we would take no part against you in your dispute with the great King, over the great water.

" Brothers, you told us that you would come to search into the truth of the report, and you assured us also, that you would not be the first aggressor, and that it should be their own fault, if any blood was spilt.

" You told us that you would acquaint the Lower Castle first of the design, that they should send up to the Upper Castle, and they to the Oneida, and then to the Onondaga, and so thro' the whole Six Nations.

" Brothers we thanked your messengers for the speech delivered to us, and we would consider of it for some time, to return them an answer. Accordingly, brothers, a small number of us, who take care of the news, met in council on this occasion.

" We thanked our messengers for informing us first of your designs. We said we knew the agreement which was

entered into with the whole Twelve United Colonies. At that meeting, you remember it was agreed to remove all obstacles out of the way of the path of peace, to keep it open, that we might pass and repass without being annoyed.

" Brothers, you told us that you came to inquire into the truth of the report, which might be done by four or six, without any danger in making the inquiry.

" We proposed your sending up six persons to inquire into the truth of this matter, as it would be a shame to interrupt them, as no person would be so mean as to give them any obstruction.

" As for sending your belt forward, we thought to retain it, until we had heard whether our proposal had been accepted or no.—

" And we desire that you would consider of this matter, and keep your troops at home, and let us know your mind; and if, after considering of our proposals, you do not agree to them, that you will then let us know what you intend to do.

" The, likewise sent word to you, that when they had heard from you, whether you accepted of our proposals, that we would then do as you desire in sending up the news.

" Brothers, we expected an answer to our proposals, but none arrived until we were informed, by a woman who returned from Albany, that those preparations were actually making, and that troops were actually marching in the country. We then, brothers, took the matter into consideration, and determined it was best for a party to meet you, and you see us this day, brothers, arrived. We come, brothers, to beg of you that you take good care and prudence of what you are going about. We beg of you, brothers, to remember the engagement which was made with the Twelve United Colonies at our interview last summer, as we then engaged to open the path of peace, and to keep it undefiled from blood; at the same time something of a different nature made its appearance. You assured us, brothers, that if any were found in our neighbourhood inimical to us, that you would consider them as enemies. The Six Nations then supposed that the son of Sir William was pointed at by that expression. We then desired particularly that he might not be injured, as it was not in his power to injure the cause; and that therefore he might not be molested. The Six Nations then said they would

not concern themselves with your operations in other parts, but particularly desired that this path might be free from blood.

"And now, brothers, we repeat it again; we beg of you to take good care, and not to spill any blood in this path, and the more especially, brothers, as it is as but of this day that the Six Nations had so agreeable an interview with the Colonies, and our Chiefs are now hunting in the woods, and not dreaming that there is any prospect that this path is, or will be, defiled with blood.

"We informed you, brothers, that we had heard, of a woman, that you was advancing, and that you had cannon; we then took it into consideration; we thought it strange that cannon should be brought into the country, as the Twelve United Colonies had so lately opened the path of peace. As you will remember that this path was opened last spring, and the Six Nations agreed to keep it open, we then thought what could influence the Twelve United Colonies to open this path, and from the present appearance it is, if with a design that the cannon should pass free from all obstruction.

"Brothers, attend! It was your request, and a matter agreed upon by the Twelve United Colonies, that we should mind nothing but peace; therefore, brothers, as we mean to observe that agreement, we have expressed ourselves as above; and as brothers, we mind nothing but peace, we look upon ourselves as mediators between the two parties. Therefore, brothers, as your messengers declared that you would not be the aggressors, we informed Sir John of this, and earnestly begged of him not to be the aggressor, or the means of shedding blood, and at the same time assured him that if we found he should be the aggressor, we would not pay any farther attention to him, and likewise told them that if our brothers of the United Colonies were the aggressors, that we should treat them in the same manner.

"This is what we told Sir John, as we look upon ourselves to be mediators between both parties, and as we have said before, desired him not to be the aggressor.

"To which Sir John replied, that we know his disposition very well, and that he had no mind to be the aggressor. He assured us that he would not be the aggressor, but if the people came up to take away his life, he would do as well as he could, as the law of nature justified every person to stand in his own defence.

"According to the news we have heard, it is as though Sir John would shut up the path of peace in that quarter, but that is impossible he should do it, as he has but a meer handful of friends. But, brothers, if this company who are now passing by, should go up, and any thing bad should happen, we shall look on you as shutting up the path.

"It has been represented to you, brothers, that it seems that Sir John is making military preparations, and that he is making a fort round his house; but, brothers, as we live so near him, we should certainly know it if any thing of that nature should be done, especially as we go there so frequently on account of our father the minister, who sometimes performs divine service at that place. We have never seen any hostile preparations made there, there is no cannon nor any thing of that kind, and that all things remained in the same situation it was in the life time of Sir William.

"Brothers, we would not conceal any thing from you, it would not be right to use deceit, neither do we mean to do it; the minds of our Counsellors are very much grieved, and aggrieved at that part of the disposition of those whom we may call our warriors, as there are some among us of different minds, as there are among you.—Brothers, our Counsellors remembering the covenant we last summer made with our brethren the Twelve Colonies, have all along strongly urged our warriors to peace, and have checked them when a contrary disposition appeared. Our minds are very much grieved to find any of our warriors of a different sentiment. We have hitherto been able to restrain them, and hope still to be able to do it, for matters are not now carried to extremity, but if they are, our warriors will not be restrained, because they will think themselves deceived if this military force comes into the country.

"We have declared to you, brothers, that we would not deceive, and that we mean to declare our minds to you openly and freely. We the Sachems have all along inculcated to the warriors, sentiments of peace, and they have hitherto been obedient to us, though there have been frequent rumours that they should be disturbed, yet we have hitherto been able to calm their minds. But now, brothers, so large a party coming, alarms the minds of our warriors.

"They are determined, brothers, to go, and be present at your interview with

With Sir John, and determined to see and hear every thing that should be there transacted; and if it shall then appear that this party shall push matters to extremes, we then cannot be accountable for any thing that may happen. But as for us, brothers, the counsellors are fully determined ever to persevere in the path of peace.

" Brothers, attend !—Though I have finished what I had purposed to say, yet I will add one thing more. When the news of your approach arrived at our town, it caused great confusion, some were ready to take to their arms, observing that those reports respecting the unfriendly disposition of the colonies were now verified. I begged of them, brothers, to possess their minds in peace for a few days. I told them that I myself would go to Albany and inquire into the truth of the matter. I was so conscious of my own innocence, that no hostile appearance could deter me, however formidable. I therefore desired them to sit still until my return, which might be in two days. If I went to Albany; this, brothers, is the present situation of our people, they are waiting to see what news I bring.

" Brothers, when I made this request to the warriors, that they should sit still till my return, they told me that they would, which they are now in expectation of, and will do nothing till I get back. But, brothers, after my return I will repeat to them the speech you will now make to me, and if any of our people should still persist to be present at your interview with Sir John, we hope, brethren, you will not think hard of us as counsellors, as it is not in our powers to rule them as we please. If they should go, and if any thing evil should happen, we beg to know, brothers, what treatment we may expect who remain at home in peace.

" Brothers, this is all what we have to say, this is the business which has brought us down, and we now expect an answer to carry home to our people."

To which I delivered the following answer, which it was easy to be perceived had the desired effect.

" Brothers of the Mohawk nation, **W**E, the Commissioners appointed by the Congress, and your Brothers of Albany and Schenectady, have paid great attention to the speech you have delivered to us, we now desire you to open your ears, and attentively listen to what we have to say in answer.

" Brothers, it pleased us to hear you declare, that you would speak your minds freely; we assure you that we shall do the same, and hide nothing from you of what is in our thoughts.

" Brothers, we were in hopes that the message which we sent to you, by Mr. Bleeker, would have eased your minds, and have convinced you, that we had no hostile intentions against you or any other Indians, for if we had, we would not have sent you that message, neither would we have supplied you with powder, as we did last summer, and again the other day.

" Brothers, we are extremely sorry that you have not complied with our request, to send the speech which we sent you by Mr. Bleeker to the Six Nations, in the manner which we required,

" Brothers, you told me that five or six men would have been sufficient to have gone to Johnstown, and to have inquired what was transacting there, and that these people would have been in no danger, as it would have been a shame to have interrupted them. We acknowledge, Brothers, that it would have been a shame if we had sent them, and they had been interrupted; but we have full proofs that many people in Johnstown, and the neighbourhood thereof, have for a considerable time past made preparations to carry into execution the wicked designs of the King's evil counsellors.

" Brothers, it is very true that last summer the United Colonies promised that the path to the Indian country should be kept open. They again repeat that promise: and although it is by the special order of the Congress, that this body of troops are now marching up, yet it is not to shut the path, but to keep it open, and prevent the people in and about Johnstown from cutting off the communication between us and our brethren of the Six Nations, and our other brethren living upon the river.

" Brothers, although we have before observed that the people, living in and about Johnstown, are making hostile preparations against us, yet we will not shed a drop of their blood, unless they refuse to come to an agreement by which we may be safe, or unless they oppose us with arms. We do not mean, that any of our warriors should set their foot on any of the lands that you possess, or that of the Six Nations, unless our enemies should take shelter there, for those we are resolved to follow wherever they go. We again repeat, that we have no quarrel

quarrel with you, and we do expect that you will not interfere in this family contest, but stand by as indifferent spectators, agreeable to the encouragement of the Six Nations made to us last summer at their own request.

" Brothers, we assured you last summer, that as we had no quarrel with any Indians, we would not touch a hair of their heads; yet when our warriors were at St. John's, they were attacked by Indians; two of your tribe, and some others, were killed. You have never blamed us for it, because you well knew that, as our lives are dear to us, we had a right to kill any man who attempts to kill us; you ought therefore not to be surprised if we take every precaution to prevent being destroyed by the friends of the King's evil counsellors.

" Brothers, in a little time we may be called upon to go and fight against our enemies to the eastward, who are employed by the King's evil counsellors, and can you think it prudent that we should leave a set of people, who are our enemies, in any part of the country, in such a situation as to be able to destroy our wives and children, and burn our houses in our absence? Would you leave your wives and children in such a situation? The wisdom by which you have conducted your affairs, convinces us that you would not; and yet so cautious are we that no blood may be shed, that we shall send a letter to Sir John, inviting him to meet us on the road, between this place and his house, which if he does, we make no doubt but every thing will be settled in an amicable manner. And, that he may be under no apprehensions, we do now assure you, that if we do not come to an agreement, he will be permitted safely to return to his own house.

" Brothers, we thank you that you have concealed nothing from us, and we assure you that we scorn deceit as much as you do, and therefore we shall now speak our minds freely on what you have said respecting the conduct which your warriors mean to hold. We have no objections, nay, we wish that you and they should be present to hear what we shall propose to Sir John, and the people in and about Johnstown, who are our enemies. But we beg of you to tell your warriors, that although we have no quarrel with them, yet if we should be under the disagreeable necessity of fighting with our enemies, and your warriors should join them and fight against us, that we will do as we did at St. John's and repel force by force.

" Brothers, you have asked us if your warriors should go, and if any thing evil should happen, what treatment you may expect who remain at home in peace.

" Brothers, in the treaty held at Albany, last summer, you and your warriors were present, and you and they jointly promised to remain neuter, and not to interfere in this quarrel; should your warriors therefore now take up arms against us, we must consider it as a breach of the treaty, so far as it respects the lower Mohawk castle, of which breach we shall complain to our brethren the other nations; and, at the same time lay the matter before our Great Council, at Philadelphia, whose determination thereupon will be our future guide.

" Brothers, we are surprised that the least doubt should remain on your minds, with respect to our friendly intentions towards you, after the many instances we have given you of our love and friendship. But we must impute it to the wicked insinuations of our mutual enemies, who wish for nothing so much as to see the ancient covenant, which has so long subsisted between us, broke.

" Brothers, you have observed that you would pay no regard to that party that should be the first aggressor. We cannot be the aggressors, for if our enemies in and about Johnstown had had no evil intentions against us, we should never have come thus far with an army. Whoever takes up arms against another, although he has not yet struck, must be considered as the aggressor, and not he who tries to prevent the blow.

" Brothers, we have now freely and fully disclosed to you our minds. We hope you will remember what we have said, and repeat it to your brother counsellors and warriors, and, lest you should not be able to recollect every part of this speech, you may have your brothers Karaghquadirhon and Tezederonderon to attend you, if it be agreeable to you.

" Brothers, your women have sent us a belt. We beg you to assure them of our regard, and to intreat them to prevent your warriors from doing any thing that would have the least tendency to incur our resentment, or interrupt that harmony which we wish may subsist to the end of time."

To this they made the following short reply:

* Dean and Bleeker, Interpreters.

" Brothers,

" Brother Schuyler, the Great Man, attend !

" WE have this evening heard what you have to say, and we are glad of it and thank you for it.

" Every thing that has been said to us brother, has been perfectly agreeable to us.

" I shall not attempt, brother, to make a particular reply to every thing that has been said to us ; indeed it would not be proper at this time.

" We are very glad, brother, that you have determined to write to Sir John, requesting an interview with him, in hopes of an amicable agreement.

" Brother, you mention, that it would be agreeable to you that the warriors and counsellors, or Sachems, should attend.

" Brother, we, the Sachems, will attend, even though we should do it at the risk of our lives.

" Brother, we should be glad if you would inform us of the time and place of your interview with Sir John. You likewise told us, that if it was agreeable to us that your interpreters should attend, to recapitulate the speech you have made, which likewise is agreeable to us : and we desire that they may go with us, for by that means all mistakes may be prevented.

" Brother, you may depend on it that we will use our utmost influence with our warriors, to calm their minds.

" You may depend on it likewise, that our sisters will use their utmost influence for the same purpose."

I then assured them again, that as we had no hostile intentions, they might rest assured that nothing disagreeable would happen to them, and that, if they attended at Johnstown as friends, they would receive the protection due to them as mediators, after which they returned. Early on Wednesday, the 17th, I marched, having previously sent a letter to Sir John Johnson, of which the following is a copy :

Schenectady, January, 16, 1776.

" SIR,

" Information having been received that designs of the most dangerous tendency to the rights, liberties, properties, and even lives of those of his Majesty's faithful subjects in America, who are opposed to the unconstitutional measures of his Ministry, have been formed in part of the county of Tryon, I am therefore ordered to march a body of men into that county, to carry into execution certain resolutions of my superiors, and to contravene these dangerous designs.

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" Influenced, Sir, by motives of humanity, I wish to comply with my orders, in a manner the most peaceable, that no blood may be shed. I therefore request that you will please to meet me to-morrow at any place on my way to Johnstown, to which I propose then to march. For which purpose I do hereby give you my word and honour, that you, and such persons as you may choose should attend you, shall pass safe and unmolested to the place where you may meet me, and from thence back to the place of your abode.

" Rutgers Bleeker, and Henry Glenn, Esquires, are the bearers hereof, gentlemen who are entitled to your best attention, which I dare say they will experience, and by whom I expect you will favour me with an answer to this letter.

" You will please to assure Lady Johnson, that whatever may be the result of what is now in agitation, she may rest perfectly satisfied that no indignity will be offered her. I am, Sir, your humble servant,

PH. SCHUYLER.

" To Sir John Johnson, Baronet."

He accordingly met me about sixteen miles beyond Schenectady, accompanied by some of the leading Scotchmen, and two or three others, when I delivered him the following terms :

Terms offered by the Honourable Philip Schuyler, Esq; Major-General in the army of the Thirteen United Colonies, and commanding in the New-York department, to Sir John Johnson, Baronet, and all such other persons in the county of Tryon, as have evinced their intentions of supporting his Majesty's Ministry to carry into execution the unconstitutional measures of which the Americans so justly complain, and to prevent which they have been drawn to the dreadful necessity of having recourse to arms.

First, That Sir John Johnson shall, upon his word and honour, immediately deliver up all cannon, arms and military stores of what kind soever, which may be in his own possession, or which he has caused to be delivered into the possession of any persons whatsoever, either directly or indirectly, or that, to his knowledge, may be concealed in any part of the said county ; that he shall distinguish all such military stores, of what kind soever, as belong to the crown, or were furnished with the design of arming the Indians, or the inhabitants of Tryon county, from those which may be private property ; in order that a proper inventory may be taken of the

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last articles, that the same may be restored; or the value of them refunded when this unhappy contest shall be over.

Secondly, General Schuyler, out of personal respect to Sir John, and from a regard to his rank, consents that Sir John shall retain for his own use, a complete set of armour, and as much powder as may be sufficient for his domestic purposes.

Thirdly, That Sir John Johnson shall remain upon his parole of honour in any part of Tryon county, which he may choose, to the eastward of the district unless it should appear necessary to the Honourable Continental Congress to remove him to some other part of this or any other Colony; in which case he is immediately to comply with such orders as they may think proper to give for that purpose.

Fourthly, That the Scotch inhabitants of the said county shall, without any kind of exception, immediately deliver up all arms in their possession, of what kind soever they may be; and that they shall each solemnly promise, that they will not at any time hereafter, during the continuance of this unhappy contest, take up arms without the permission of the Continental Congress, or of their general officers; and for the more faithful performance of this article, the General insists, that they shall immediately deliver up to him six hostages of his own nomination.

Fifthly, That such of the other inhabitants of Tryon county, as have avowed themselves averse to the measures of the United Colonies, shall also deliver up their arms, of what kind soever they may be, and enter into the like engagement as is stipulated in the preceding article, both with respect to their future conduct and the number of hostages.

Sixthly, That all blankets, shrouds, and other Indian articles belonging to the crown, and intended as presents to the Indians, shall be delivered up to a Commissary appointed by General Schuyler, in the presence of three or more of the Mohawk Chiefs, in order that the same may be dispersed amongst the Indians, for the purpose of cementing the ancient friendship between them and their brethren of the United Colonies, for which sole purpose they ought to have been furnished.

Seventhly, If Sir John Johnson, and the people referred to in the foregoing articles, shall justly abide by, and perform what is thereby required of them, the General, in behalf of the Continen-

tal Congress, doth promise and engage that neither Sir John Johnson, nor any of those people, shall be molested by any of the other inhabitants of the said county, or by any of the inhabitants of the THIRTEEN UNITED COLONIES; but that, on the contrary they will be protected in the quiet and peaceable enjoyment of their property, the sole intent of this treaty being to prevent the horrid effects of a civil and intestine war betwixt those who ought to be brethren. That all the arms which shall be delivered up in consequence of the preceding articles, shall be valued by sworn appraisers. That if the Continental Congress should have occasion for them, they may be taken. If not, they will be delivered to the respective proprietors, when this unhappy contest shall be at an end.

He assured me, that the Indians would support him, and that some were already at Johnson hall for that purpose, and others on their way down.

In return I told him, that although averse to shedding any blood, yet if he resisted, that force would be opposed to force without distinction, and that the consequences would be of the most serious nature, unless he complied with my requisitions. He begged time to answer until next evening, to which I consented.

About an hour after he had left me, Abraham, and another of the Mohawks, called upon me. I acquainted him of the information I had received from Sir John, which he denied to be true, giving me assurances that the Mohawks interfere no otherways than as mediators; I answered, that I hoped they would not, but that if they did, I should surely not hesitate one moment to destroy all that should appear up in arms against us. On Thursday the 18th, I approached to within four miles of Johnstown, and about six o'clock, received the following answer to my terms.

"Terms proposed by Sir John Johnson, Bart. and the people of Kingborough, and the adjacent neighbourhood, to the Hon. Philip Schuyler, Esq; Major General in the army of the Thirteen United Colonies, and commanding in the New-York department.

"First, That Sir John Johnson, and the rest of the gentlemen except, that all such arms of every kind as their own property, may remain in their possession, all the other arms shall be delivered up to such person or persons as may be appointed

pointed for that purpose. As to military stores belonging to the crown, Sir John has not any.

"Secondly, Answered in the first.

"Thirdly, Sir John expects, that he will not be confined to any particular county, but be at liberty to go where he pleases.

"Fourthly, The Scotch inhabitants will deliver up their arms of what kind soever they may be; and they will each solemnly promise, that they will not, at any time hereafter, during the continuance of this unhappy contest, take up arms, without the permission of the Continental Congress, or of their general officers. Hostages they are not in a capacity to give, no one man having the command over another, or power sufficient to deliver such: therefore this article to be passed from, or the whole included. Women and children to be required, a requisition so inhuman, as we hope the General will dispense with.

"Fifthly, Answered in the Fourth.

"Sixthly, Sir John has not any blankets, shrouds, or other presents intended for the Indians.

"Seventhly, If the above proposals are agreed to and signed by the General, Sir John and the people referred to, will rely on the assurances of protection given by the General.

JOHN JOHNSON.

ALLEN M'DONELL."

Johnson-hall, Jan. 18, 1776

To the Hon. Philip Schuyler, Esq;

Major General.

To which I returned the following answer.

Cagnuage, Jan. 18, eight o'clock, P. M. 1776.

"Gentlemen,

"Messrs. Adams and M'Donel have delivered me your answer to my proposals of yesterday's date. The least attention to the articles I offered, when compared with yours, must convince you, that you omitted replies to several of them, consequently what you have sent me is very imperfect, and also unsatisfactory. I wave pointing out some inconsistencies in your proposals, as the whole are exceptionable, excepting the last.

"I must therefore obey my orders, and again repeat, that in the execution of them, I shall strictly abide by the laws of humanity, at the same time assuring you, that if the least resistance is made, I will not answer for the con-

sequences, which may be of a nature the most dreadful.

If Lady Johnson is at Johnson-hall, I wish she would retire, and therefore enclose a passport, as I shall march my troops to that place without delay.

"You may, however, have time to reconsider the matter; and for that purpose, I give you until twelve o'clock this night, after which I shall receive no proposals, and I have sent you Mr. Robert Yates, Mr. Glen, and Mr. Duer, to receive the ultimate proposals you have to make. This condescension I make from no other motive than to prevent the effusion of blood, so far as it may be effected without risking the safety of the county, or being guilty of a breach of the positive orders I have received from the Hon. Continental Congress.—I am gentlemen, with due respect, your humble servant,

PH. SCHUYLER."

To Sir John Johnson, and

Mr. Allen M'Donell.

Immediately after I had sent this away, the Sachems, and all the warriors of the lower Mohawk town, and some from the upper called upon me, and informed me, that Sir John Johnson had related to them the contents of the terms I had offered to him and his associates; that Sir John declared he only meant to guard himself from any insult that might be offered by riotous people; that he had no unfriendly intentions against the country, and begged that I would accept of the terms he had offered. In reply I explained my proposals, and Sir John's answer; pointed out the impropriety of closing with him on the conditions he wanted, and told them that I had given him until twelve o'clock to comply, after which I should take such measures as would force him, and whoever assisted him to a compliance. They were contented with the reasons I gave, but begged, that if his answer was not satisfactory, that I would give him until four o'clock in the morning, that they might have time to go and shake his head, (as they expressed it,) and bring him to his senses; and they begged it as a favour to be charged to them, that I would not remove him out of the county; they apologized for the threats of their warriors, said that they were not all present at the treaty at Albany, but that now they were all here, and declared that they would never take arms against us.

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I paid them a compliment on their peaceable intentions, and informed them, that although Sir John's conduct was extremely obnoxious, and that we should be justified in making him a close prisoner, yet I would grant their request for two reasons, first to shew our love and affection to them, and to convince them that they could obtain that by asking it a favour, which they could not by threatening; secondly, that by leaving of him they might by their advice and example, teach him to alter his conduct.

At twelve, the following answer from Sir John came to hand:

"Answers to the terms proposed by the Hon. Philip Schuyler, Esq; Major-General in the army of the Thirteen United Colonies, and commanding in the New-York department, to Sir John Johnson, Baronet, the inhabitants of Kingsborough, and the neighbourhood adjacent.

"First and second articles agreed to, except a few family arms.

"Third, Sir John Johnson has given his parole of honour, not to take up arms against America, and conceiving the design of this military operation, to be with no other view, than that of removing of the jealousies of which his countrymen are unhappily and unjustly inspired with against him, can by no means think of submitting to this article in its full latitude, though for the sake of preserving peace and removing any suspicions of undue influence, he consents not to go to the westward of the German flats, and King'sland districts; to every other part of the Continent to the southward of this county, he expects the privilege of going.

"Fourth, Agreed to, except to that part of the article, which respects the giving hostages. After the Scotch inhabitants have surrendered their arms, the General may take any six prisoners from amongst them as he chooses, without resistance. They expect, however, that the prisoners taken, will be maintained agreeable to their respective rank, and that they may have the privilege of going to any part of the provinces of New-Jersey or Pennsylvania, which the General, or the Continental Congress may appoint. They likewise expect, from the General's humanity, that provision will be made for the maintenance of the prisoners wives and children, agreeable to their respective situation in life. Yet, for the sake of

promoting the harmony of the country, they will not break off this treaty merely on that account, provided the General thinks he cannot exert a discretionary power in this matter, in which case they rely upon the General's influence, with the Continental Congress, who, they cannot persuade themselves, will be inattentive to the to the voice of humanity, or to the feelings of parents, who may be torn from their families. Those, to whose lot it may fall to be taken prisoners, it is expected they will be allowed a few days to settle their business, and the gentlemen to wear their side arms.

"Fifth, Neither Sir John Johnson, or the Scotch gentlemen can make any engagement for any other persons than those over whom they may have influence. Neither can they possibly know the names of all such persons who have shewn themselves averse to the measures of the United Colonies. They give their word and honour, that so far as depends on them, the inhabitants shall give up their arms, and enter into the like engagement with the Scotch inhabitants. The General has it more in his power to discover those who are obnoxious, and to make as many as he pleases prisoners; neither shall they adopt the quarrel of any such person as their own.

"Sixth, Sir John gives his word and honour, that he has no blankets, shrouds, or other presents belonging to the crown, intended for the Indians, and therefore this requisition cannot be complied with.

"Seventh, If the above proposals are agreed to, and signed by the General, Sir John and the people referred to, will rely on the assurances of protection given by the General. But as it will be impossible for the arms to be collected till Saturday next at twelve o'clock, all the men, referred to in the above articles, will be then paraded in Johnstown, and ground their arms in the presence of such troops as the General may appoint.

JOHN JOHNSON.

ALLAN M'DONELL."

Johnson-hall, Jan. 18, 1776.

Upon which I told the Indians, that I believed the matter would be settled in a peaceable manner. They then retired with repeated expressions of their approbation of my conduct, and of esteem for Congress. I then sent the following to Sir John, viz:

Cognuage,

Cagnuage, Jan. 19, 1776.

General Schuyler's feelings as a gentleman, induce him to consent that Sir John Johnson may retain the few favourite family arms, he making a list of them.

The General will also consent, that Sir John Johnson may go as far to the westward as the German flats, and Kingland districts in this county, and to every other part of this colony, and and to the southward and eastward of said districts, provided he does not go to any seaport town; the General, however believes, that if Sir John's private business should require his going to any of the other ancient English colonies, that he will be permitted it, by applying to Congress for leave.

The General will take six of the Scotch inhabitants prisoners, since they prefer it to going hostages. It has been the invariable rule of the Congress, and that of all its officers, to treat prisoners with the greatest humanity, and to pay all due deference to rank; he cannot ascertain the places to which Congress may please to send them; for the present they will go to Reading or Lancaster in Pennsylvania. Nor can he make any promises with respect to the maintainance of the women and children. His humanity will certainly induce him to recommend to Congress, an attention to what has been requested on that head.

General Schuyler expects, that all the Scotch inhabitants of whatsoever rank, that are not confined to their beds by illness, shall attend with their arms, and deliver them on Saturday at twelve o'clock, which, if not faithfully performed, he will consider himself disengaged from engagements entered into with them.

General Schuyler never refused a gentleman his side arms.

The prisoners that may be taken, must be removed to Albany immediately, where the General will permit them to remain a reasonable time to settle their family affairs.

If the terms General Schuyler has offered, on the 17th inst. are accepted with the above qualifications, fair copies will be made out and signed by the parties, one of which will be delivered to Sir John M'Donnell signed by the General. To prevent a waste of time, the General wishes Sir John and Mr. M'Donnell immediately to send an answer. He remains, with due respect, Sir John's and Mr. M'Donnell's humble servant, PH. SCHUYLER.

Which was agreed to, and on Friday the 19th, I marched to Johnstown, having first detached parties to different parts of the county, to bring in the other Tories, not comprehended in the agreement with Sir John. In the afternoon, the arms and military stores in the possession of Sir John, were delivered up; a much smaller quantity than I expected. On Saturday the 20th, at twelve o'clock, I drew my men in the street, and the Highlanders, between two and three hundred, marched to the front, where they grounded their arms; these secured, I dismissed them with an exhortation, pointing out the only conduct, which could insure them protection. I then sent for two of the persons mentioned in Conner's affidavit, the rest not being in the county, and tried by every means in my power to make them confess what Conner charged them with; they strenuously denied the charge, and when I produced Conner, they called him perjured wretch, and declared their willingness to be hanged, if upon farther examination, I should have just grounds to conclude that his charge was supported, I then sent several field officers, and a party with Conner to the spot where the arms were supposed to be hid; he pointed out a small artificial oval island in a duck pond, the greatest diameter of which, was about twenty eight feet, and the shorter about twenty, and raised about three feet above the surface of the water in its highest part, and sloping down to the pond; on its being observed that it was too small to hide so many arms, he said they were put up in four piles. The ground was then cleared of the snow, and broke up; it was immediately perceived, that the ground had not been lately broken up; they however dug down, until they got as low as the surface of the water, and then tried with sticks, swords, and other instruments, but found nothing. The gentlemen present, unanimously reported, that they were convinced that Conner was an imposter. As such I shall keep him confined, until I receive farther directions from Congress.

On Saturday evening, I returned to Cagnuage. Some of the parties, I had sent on the preceding day, were returned with about fifty Tories, sixty more were brought in on Sunday the 21st. I left Colonel Herkimer, and the committee of Tryon county, to receive the arms of the remainder, and to fix on

six of the principal leaders, and send them to me. I expect the whole disarmed, or to be disarmed, will amount to above six hundred. Not being satisfied with the ammunition, &c. delivered me by Sir John, I wrote him the following letter.

Sir, *Cignage, Jan. 21, 1776.*

"Although it is a well known fact, that all the Scotch people, that yesterday surrendered arms, had not broad swords, when they came to the country, yet many of them had, and most of them were possessed of durks, and as none have been given up of either, I will charitably believe that it was rather inattention than a wilful omission. Whether it was the former or the latter, must be ascertained immediately by their compliance, or non-compliance, with that part of the treaty, which requires that all arms of what kind soever, should be delivered up.

After having been informed by you, at our first interview, that the Scotch people meant to defend themselves, I was not a little surprised, that no ammunition was delivered up, and that you had none to furnish them with. These observations were immediately made by others as well as me; I was too apprehensive of the consequences, which might have been fatal to those people, to take notice of it on the spot. I shall, however, expect an éclaircissement on this subject, and beg that you and Mr. McDonell will give it me as soon as may be. I am gentlemen with due respect your humble servant.

PH. SCHUYLER.

To Sir Johnson, Baronet.

And then marched back to this place. I have had much anxiety, and an incredible deal of trouble, to prevent so large a body of men, collected on a sudden, with little discipline, from running into excesses. I am, however, happy that nothing material has happened that can reflect disgrace on our cause.

I forgot to observe, that previous to my leaving this place, I had sent a message to the Mohawks, advising them of my intended march into the county of Tryon, and assuring them that no violence was intended them, copy of which, with copy of their answer I enclose.

After I had finished in Tryon county, I dispatched Mr. Deane the interpreter, with a speech and belt to the Six Nations. Congress will perceive that my speeches are very crude and inaccurate; but although at best incompetent, yet at this time, I have another excuse from

the hurry and confusion which the command of such a multitude must necessarily create. Indeed I never had, during the whole time, less than thirty people about me, nor was it possible to retire to any place where the same inconvenience would not have attended. I am, Sir, most respectfully, your obedient humble servant,

PH. SCHUYLER.

To the Hon. John Hancock, Esq; &c.

The above account is published by order of the Hon. Continental Congress.

M A R R I A G E S.

At Kingswood, West New Jersey, Mr. Robert Wilson, to Miss Mary Stewart, daughter of Charles Stewart, Esq;

Mr. Isaac Lewis of the Welsh tract, to Miss Hadrian Duche of Cox's neck, Newcastle county.

At Philadelphia, Mr. Jeremiah Williamson, to Miss Lydia Josiah.

Capt. Francis Brocter of the artillery, to Miss Nancy Henderion.

Feb. 15. Alexander Moore, jun. Esq; of Cumberland New Jersey, to Miss Sally Tate, daughter of Anthony Tate, Esq; of Bucks county, Pennsylvania.

B I R T H S.

At Stratford in Connecticut, was baptized the tenth son of the rev. Mr. Whetmore, by the name of Richard Montgomery, out of grateful respect to the immortal memory of the brave hero of that name.

Feb. 10. At Hingham, a son of Mr. Norton Brailsford, baptized by the name of Charles Lee.

D E A T H S.

Deacon John Cutler, of the second parish of Cambridge, in the 82d year of his age, leaving behind him 8 children, 68 grand-children, 115 great grand children, and 3 great great grand children.

Jan. 3. At his seat in Dutche's county, Col. Henry Beckman, aged 88.

Jan. 4. At Fort Edward, Chester county New York, Archibald Campbell, Esq; on of the Judges of the Court of Common Pleas for that county.

Feb. 15. At Philadelphia, Mrs. Elizabeth Cadwalader, wife of John Cadwalader, Esq; of this city.

P R E F E R M E N T S.

Jacob Rush, Esq; appointed Secretary to the President of the Congress.

Major Lewis Nicola, appointed Barrack master of this city.

The following Colonels are appointed Brigadier Generals: William Thompson Andrew Lewis, and James Moore, Esqs; the Earl of Stirling, Robert Howe, Esq;